Phugical Bife--- The Beimaen Department in the Behaal of Muman Brager &.

evolution called Jewism, represented by symbo

Ezra, or open court of the Gentile world. Nehe-

miah, teachings of consolation, comfort. Cyrus,

nature, divine light, the Saviour, Prometheus, and

many others of the same character; old teachings

o be rejected preparatory for a final crucifixion of

personified body, after named Jesus-new teach-

ngs to be accepted of a divine character personified

as Chrishna or Christ, called the fount of life,

spiritual science. All the seers and sages of a re-

formatory growth of ancient Jewry, Greece and Rome, with oxe voice proclaimed the coming of a new dynasty; in which age Pagan mythology,

entile polytheism and Mosaic ritualism, should

forever cease to exist as chief expounder, but a dynasty of spiritual teaching, called Gentile Christ-

ianity, thus closes the fifth age. In due time the

dawning of the sixth (hemera) day, age or dispen-

sation is in process of evolution, now in gestation, a

personified Mary, the people in bitterness of mind,

agitation, unrest: new modes of thought; new ideas

move the Gentile world; a child is to be begotten

In proportion as the human mind became unfolded,

-a son to be born; a new principle to be evolved.

lized personalities commences as follows:

GOLDEN HAIRED MARY.

DEDICATED TO MY DAUGHTER'S SPIRIT BY HORACE M. RICHARDS.

- O! dear Golden Hair, with thy face so fair, And thy eyes so sweetly, purely blue— I know thou canst see how I long for thee, For the clasp of thy hand, warm and true.
- Dear Mary, My Bird, thy voice I have heard, And I know thou art calling to me; By day and by night the radiant light
- Of thy dear spirit face I would see. O! sweet Golden Hair, thou hast heard my praye
 To the Giver of all that is good— That thou mayest come, while weary I roam,
- By few in this world understood. l wait, Golden Hair, to join you up there, And I wish that the journey was o'er; Thy tresses of gold my arms shall enfold,
- When we meet on eternity's shore. My sweet little pet, I cherish you yet, As the dearest of all that is dear; I know that you come from your spirit home, And my path groweth bright and more clear.
- O! loved Golden Hair, my feet tread the stair That is leading me upward to thee; And ever I'll pray, for light on the way, Till in Heaven thy form I can see.
- I know, Golden Hair, another up there, Who kind and tender cometh with thee. And together you'll wait at the golden gate
- Till it swings on its hinges for me. And when from earth free, I hasten to thee And to those who have entered before,
- Ah! then, Golden Hair, away from earth's care, We will part, nevermore, nevermore.

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED]

As the object of these experiences is to illustrate so far as they may, the laws governing the intercourse between the inhabitants of the various spirit pheres and those of the mundane sphere of human existence, I have thought it best from time to time to intersperse my narrative with my experiences with the working spirit friends of Spiritualism, as well. Some of the latter experiences are so sug- he was on the earth, to teach and encourage temgestive and instructive that to pass them by unnoticed does not seem justifiable. If I may appear to have a personal end in view in relating these expethe present, for I feel assured that time will set me right in this, as in all other matters which may now appear to my prejudice. I will here relate a number of occurrences that throw much light on some of the apparently complex and confounding incidents connected with spirit control of mediums. On March 15th, 1878, at a private sitting with Mr. James A. Bliss, he was controlled by his boy spirit guide, "Billy the Bootblack," who said to

"Mr. Roberts, you don't see what is on the table in front of you, do you?" I answered, "I see nothing there." He continued "There is a large book there. It is the life of the Rev. Joy H. Fairchild, and there is a smaller book lying on top of that and standing beside the table is Mr. Fairchild with his hand resting upon the top book. Now I will let him talk for himself."

Here the control changed and the following communication was given:

"GOOD MORNING:—I am very happy to meet you this morning, and it is my desire you should know a little more of me. The name of Joy Fairchild has come to you often, but in a misty and vague manner, and so that you were unable to know a great deal of the person connected with that name. It is my desire that you should know who it is that is speaking to you to-day—what I have been in the past—my trials and afflictions—my life and my passing away; and for this purpose I wish you to procure my 'Life,' in order that you may understand me better.

"I was the victim of a powerful and deep laid conspiracy—a victim of the blackmailer—a victim of my brethren in the church. But I lived through it all, and ended my days on earth with the clear vindication of my character and the utter destruction of my enemies. I can well sympathize with those who have been in like trouble. I know how

"Since I have been in my spirit home I have possessed a yearning desire to elevate down fallen manity and make better men and women on your carth plane. I sought to do this as one of the guides of Fanny Conant, but how little progress have we made—how little progress!, And, oh! how is it, to-day, that mankind, and especially those who call themselves Spiritualists, can barter away this spirit communion for money? Understand me, I am not here to oppose the paying of mediums. I refer entirely to the Spiritualistic journals. We have returned to the earth to freely give. We ask them to receive and give forth to the world as freely as we give. But such is not the case at pres-Judgment is written over their doors, and when the fulness of the judgment time arrives they will wail for the return of the spirits; but in answer they will only hear the cry go up from our medi-ums here, 'The angels have left us and demons have taken up their abodes with us.' phetic) "Oh, my friend,—the friend of the spirit world—guard well this mediumistic power. Let no moment of your life pass without the exertion of your protecting care.

The saying of the Master, Behold I send you forth as a sheep among wolves, can fully be applied to the sensitive mediums, who now attempt to stand up against the terrible persecution and sarcasm that is heaped upon them. Sad! Sad is the day in which we find ourselves obliged to return to earth through innumerable difficulties, to find our return so little appreciated. How few there are who understand the nicety of the law which gov erns spirit control! How little they understand the difficulties that nature has set in our way to prevent our return! If they did they would always seek to work in harmony with us, as we return.

"Pardon me for taking up so much of your time for I feel there are some here who could have used it to better advantage than I have done. But I felt it best to come here to-day and say to you what I It is needless for me to say the foregoing com-

munication made a deep impression upon me and strengthened my purpose to make every sacrifice to aid those spirit benefactors who were striving so hard against every disadvantage to free humanity from the errors and habits—the outgrowth of mundane selfishness—which were weighing them down and rendering life less a blessing than a grievous burden. May God, through his spirit children and messengers, give me strength and endurance to serve Him and them as I desire to do, is my hourly

I have never been able to procure the biography of the Rev. Joy H. Fairchild and therefore know no more of his earthly work and experiences than are mentioned in the communication. He was, as I have been more than once informed, one of the spirit band who aided to bring about the triumph

friends of Spiritualism I have every reason to believe. God bless his noble efforts, say I. Brethren of the Spiritualistic press, let us one and all heed that timely appeal and, standing shoulder to shoulder, rally to the help of the angel world against the combined powers of darkness, both in the spirit

Two days after receiving the above communication from Mr. Fairchild, at another private seance with Mr. Bliss, he was controlled by a spirit who spoke in a language entirely unknown to me. While he was speaking his gestures indicated that he was | have brought to your notice is a remarkable one offering up a prayer, and as he closed he extended his hands over my head as if invoking a blessing upon me. Whatever the language used—it was one f great harmony to the ear and seemed to accord perfectly with the gestures which accompanied it. After this strange communication closed, "Billy the Bootblack," through the medium, said that the spirit giving it was a priest, but not a Catholic priest—that he was dark in complexion—wore a turban and had a long white beard. I was surrised at this, for I supposed the control was an Italian priest, from the flowing euphony of the lau-guage used. When "Billy" yielded control he was followed by a spirit who gave the following short, beautiful and grand, communication in Eng-

"Allah is Allah; and Mahomet is his Prophet. God's love—Allah's love—Chrishna's love—all the same love in Nature's etherial space; as deep as the sea-as wide as the ocean-as minute as the pebble; this love is shed abroad for all.

"MEHEMET ALLI." On the 18th of March, 1878, (the day on which St. Patrick's anniversary was celebrated in Phila lelphia,) I had a private sitting with Mr. Bliss, at which his Irish spirit guide and friend, Patrick Mc. Carty, claimed my attention. He spoke most elquently and pathetically concerning the wrongs one to the Irish nation by the British government, mainly through the selfish connivance of the Cathoic priesthood. This spirit describes himself as having passed to spirit life, a most devout and supcliant member of the Catholic church, but as an intemperate, uneducated and rude specimen of a man. He says his occupation on earth was that of a hod-carrier and that he was killed while at work by a falling brick, which crushed his skull. Since passing to spirit life, he says, he has been entirely freed from his desire for strong drink and from his playish fear of the Catholic priesthood in spirit life, ooth of which weaknesses had, followed him there. He says this change in him was wrought since he became one of the spirit attendants on Mr. Bliss—that he was enabled to overcome his desire for iquor mainly through the influence of Father Mathew, whose work in spirit life is, as it was when perance to spirits who were the victims of intemperance while here, and who unaided cannot rid that it was mainly my influence with him that enabled him to free himself from his former slavish Robert Emmett could not have delivered a more

able and eloquent address on the wrongs of "Old Ireland" than Patrick McCarty delivered on that clergy generally, to fasten upon the "Ancient Hibernians," the odium which the "Molly Maguires" and caused in the public mind. He resented with reat indignation the ban which Archbishop Wood had placed upon the members of that secret natriotic order. He expressed himself as delighted to know that the members of that order had defied the Catholic power, and he hailed it as an omen of Ireland's early independence of England and the Catholic Church. At the close of Patrick's address the medium was

ontrolled by "Billy," who said:

"Mr. Roberts, you are going to have a surprise pretty soon, when you get that picture of Red Cloud. Do you know he is a medium? (Red Cloud is the Indian guide and most faithful attendent of Mr. Bliss). I told 'Billy' I did not know Red Cloud was a medium. He answered: "Well. e is, and when he went to have his picture taken Mr Borroughs could not get it until Red Cloud was entranced, and the band of guides entranced him. Red Cloud knows nothing about it. He was never entranced before; and he says he is all mixed up, and he don't understand it. I'm a medium, too, Mr. Roberts, and they entrance me, too, sometimes, but not often. This may seem strange to you, but

The last communication has reference to the fact hat at a previous seance with Mr. Bliss, Red Cloud nad promised me that he would try to have Mr. Charles Borroughs, medium spirit artist, of Michigan City, Ind., take his picture for me. Red Cloud nad previously reported to me his failure and disappointment in getting the picture; why, he was entirely at a loss to explain. I knew nothing more concerning the matter until the arrival of a crayon picture from Mr. Borroughs, purporting to be Red Cloud's likeness. If it is a fact that the spirit guides of mediums are themselves mediums for the control of other spirits, which the incidents mentioned tend strongly to show, we have a clue to the perplexing, contradictory and untruthful communications through mediums purporting to be from their special spirit guides, but not unfrequently from their most dangerous and destructive ene-

This was followed by this strange manifestation of spirit return. Profane as the communication is I feel it my duty to give it as I took it down at the

'By God! well, well—home again—home again Sir, by God! how is this?" (Loking at the medium's dress.) "And in my coat. Well! who the devil am I? What?" (Looking at me). "Who the devil are you? Where's my knife?" (Feeling in his pockets). "Rocking-chair, too? Pictures, too? Where am I?" (I told him). "Well, I don't know about that. I ain't this man! My whiskers gone-well, well! Hair? I didn't have any hair on the top of my head. Well, my hair must have grown out again. My hair was all out. Oh, my Lord! I remember now. I must have been crazy. I know now. I'll tell you how it was. I went up on deck. The captain ordered me aloft. I remember now. I fell overboard. I understand now-I understand." I here asked him his name. He replied: "It is none of your business what my name is. I'm no thief. If I was a stowaway, it' no man's business." (Looking attentively at the no man's business." (Looking attentively at the medium's clothes, he continued). "I understand. They gave me a new suit of clothes. What in the name of God did that man want to send me up that damned rope ladder for? I never went up one before. By Jesus Christ, how the wind blowed! How cold the water was!" (Shuddering). "I had not as big a body as this." (Mr. Bliss weighed over two hundred pounds). "I lived in Providence, R. I. I concealed myself on board the ship Annie, which sailed from Providence for Liverpool. Four days out I fell from the mast. But I must have been crazy. My wife's name is Susan Wilson. She lives on Main street. I do not remember the number. I had an uncle in Liverpool, and I expected to get a job with him. What day of the month is this?" I told him it was the 18th of March. He said: "That cannot be so, for I went away on April 14th, and time wouldn't go backwards. Tell my wife I'm coming home in the next steamer. Tell her I will bring her something nice if I can

find it. I did my best to make this spirit sensible of his

"I am here at this time to explain the phenom non that has been brought to your notice-The possibility of a spirit returning to earth and retaining no recollection of its state in the other life. This is fully demonstrated here to-day; and, in connection with this matter, we would say to you that your spirit and the spirits of all mankind wander through space, retaining no recollection of what they see there while the body is lying asleep or in an entranced condition. The case that we This spirit retains the recollection of his form as it appeared to him at the last moment before the sep aration of the spirit from his body; and, returning to a different body, he noticed all the discrepancie which appeared to him, between the medium' body and the body that he once inhabited. We have laid before you this fact, and we hope the lesson will not be lost, for it will be the key to unlock the mysteries which have been shut up from the outer world. Take the key and read the workings of the Divine Mind."

The same day I had a private sitting with Alfred James, at which he was controlled by his Indian guide, "Wild Cat." Several spirits controlled and communicated, among them the spirit of a monk. 'Wild Cat" refused to let him take direct control of the medium. He announced the approach of the ecclesiastic by saying: "Brave Roberts, I see We went there strangers to ever a man come here in disguise, you call it; but me know he's a monk." I begged "Wild Cat" to let him control; but he refused, and said: "Me speak for him—don't want his influence about my medie. He say divine knowledge cannot be found anywhere but in the book of God; and say that know- that we saw the spirit form materialize, and tha ledge be for all mankind. He say that only those who have that knowledge from God can expound that book. He say the present Pope—his ideas not so grand as the old Pope. He say his ideas more tinctured with philosophy. This Pope, he say, will make revolution in Catholic church. He not good."

This Pope, he say, will make revolution in Catholic church. He not good."

This Pope, he say, will had seen and conversed with Mrs. Stewart and seen and conversed wit "Wild Cat" then, as if borne along by the impetuosity of the dictating spirit, spoke so fast that I could not follow him. The purport of the balance of the communication was a most sweeping denunciation of all persons who would not bend to the Catholic power, and especially of myself for my opposition to that power. He became so personal and bitter in his execrations that I requested 'Wild Cat' to end the interview.

The events which followed this period of my experiences, for some time, are of the most interesting and instructive character, but as they relate to matters that are still pending and in course of development, of the greatest importance to the make them public. The time will, however, come before long, when I need not continue my silence regarding them.

While Mr. Bliss was in confinement (during a period of four months) vainly trying to get a trial say, wonders do not ever cease! themselves of that destructive appetite. He says at the hands of the District Attorney, he was necdulge in intoxicating drinks. It was a subject of to an alarming extent so influenced while under occasion. He denounced with the bitterest irony, the dark influences that were seeking his ruin, in the efforts of Archbishop Wood and the Catholic that way, before his imprisonment. He came forth, however, fully realizing the extreme peril he had passed through, by all absence at that time of any desire for stimulants. I therefore hoped that by personal influence with him, he would pass the ordeal which I knew was before him unscathed. soon found, however, that the spirit enemies of Spiritualism were at their old work. Soon after his release from confinement he was frequently taken control of by coarse and brutal spirits, both male and female, who came suffering from the tor-tures which result from drunken debauchery. As illustrative of many such occurrences. I will relate the following instance:

In the case referred to, a spirit giving the name of Bill Carroll controlled the medium. Mr. Blis is the most perfect medium for the personation of the controlling spirits I have ever seen. The spirit drunk, but manifesting all the symptoms of manua potua. He begged most persistently for nearly half an hour that I would go out and get him some liquor, in order that he might drink it through the medium. I tried in every possible way to get him to give the thought up, and to convince him that it would be a monstrous wrong if I would permit him to use the entranced medium as he desired to do. He intimated over and over again, if I would give him some liquor to settle his nerves, that he could tell me something that I would like to know. I then peremptorily told him that nothing would induce me to allow him to use the medium in the manner he proposed. Cursing me for a mean, stingy and heartless man he yielded the control. Before leaving, he had told me that while drunk he had been killed on the Pennsylvania railroad.

One of Mr. Bliss's spirit guides followed, and told me that Carroll had been brought there by inimical spirits, to induce me to give the medium liquor, in order to get him into intemperate habits; and that the spirit influences that had brought him there were the same Jesuitical and monkish spirits braced; but, what words can describe that sight, who had been so persistently seeking the destruction of the medium. These spirits had many times declared it to be their purpose to separate Mr. and Mrs. Bliss, in order that they might again get Mrs. Bliss under their control. Indeed, their leader, Ignatius Loyola, at one time declared that the Catholic authorities in New York needed de services of Mrs. Blis. as their medium, and it would e dangerous for me to seek to counteract their efforts to that end.

At the next sitting with Mr. Bliss, March 25th. 1878, he was first controlled by "Billy the Bootblack," who said: "Mr. Roberts, I am going to let some one else come. Don't get frightened, will you? You're going to see some fun, I tell you." He here left and the control changed. The following communication was given:

"Hum! How do you do? Have you got any room for strangers?" "Yes, plenty of it," I replied. He continued—"I ain't a Christian. I'm a damned "Yes, plenty of it," I replied. hard nut, though. My name is Yellow Jack'—Jack Donohue." (A "Molly Maguire" who was hung a short time before.) "Do you know anything about those rings that are trying to crush out the poor men of this country?" I said, "No, I do not."
"You are a politician, ain't you?" ("No.") "You are a Republican?" ("Yes.") "You vote?" "Then you are one of them. You think we are pretty hard nuts. Mining bosses are not the best men in the world. Have you anything agin me?" (Nothing) "We did not murder poor men. Do you know that? They had made money. They treated our boys like dogs until we could not stand it longer, and then they took a pill.

"Let me tell you how it has been with me. I've been in trouble. I've had to go everywhere with this rope around my neck. No one will have anything to do with me-not even the devil. I'm a lost man. What shall I do? How get away from my dismal life," I said to him, "You say you are not a Christian?

Were you not a good Catholic?" He replied, "Yes, I was a Catholic, but that don't help me now." then said to him, "You must give up your feelings of hatred towards all persons and classes of person and try to help others, and by so doing you will find that it is not yet too late to find a better and a higher life. You were taught falsely to believe that there was no salvation and repentence beyond the grave that could help you without the interwas controlling a medium; but I could make no impression on his mind whatever, and he left as he

of Justice and Right in the battle between Mr. and Mrs. Bliss and their Jesuit persecutors. That he is one of the most active workers among the spirit Rev. I. J. P. Colyer, who communicated as follows:

not what to do. If you will follow my suggestions you will yet be happy. Repent, sincerely and earnestly repent, of all your evil feelings and actions, and perseveringly strive for something useful and improving and you will find the way to happiness opening before you. Especially strive to help all discouraged and despairing spirits to seek for something higher and nobler than they ever possessed and you will yet become a benefactor of your fellow-beings, instead of a curse to them and your

He seemed deeply grateful and much encouraged and promised to make every effort in his power to follow out my advice. This was on the same day that his accomplice, Thomas Fisher, was hung. [TO BE CONTINUED.]

A Family Materialization Seance in Astoria, L. I.

In fulfillment of my letter of the 17th inst. I will

preface this article with a concise statement of when and where Mrs. Hatch and I first saw and became convinced that our spirit friends could materialize into actual form, looks and touch. It was in the latter part of May, just past, that Mrs. Hatch and I, whilst on one of our semi-annual trips to St. Louis, were induced to stop over at Terre Haute, Ind., and visit the mediums, Mrs. Annie Stewart and Miss Laura Morgan, and witness their wonderful powers, a report of which we

We went there strangers to every one, and after a stay of several days, I believe, we left there, friends to all—and why not, when we were so blessed in seeing and hearing our departed spiritual friends? I will here state, that both Mrs. Hatch and my self are prepared to make the strongest affidavits same form dematerialize in our presence. Now, for any one to declare to the contrary, after seeing blased mind, must do so for no good motive. We are confident that after any right-minded person had seen and conversed with Mrs. Stewart and Miss Morgan, such person must conclude that deception was no part of their nature or business, but, admitting they desired to practice fraud; it would be impossible for them to do so whilst under the charge of the committee-Dr. Pence and Messrs. Hook and Connor. These gentlemen are men of too high sense of honor, and their abhorence in sustaining fraud in any form, precludes the possibility of deception being practiced upon the public. Your article in MIND AND MATTER of the 27th inst. is none too strong and just, and we wish

every one would be as outspoken. It was whilst attending several seances, with Mrs. Stewart and Miss Morgan as mediums, that cause of Spiritualism, I am not now at liberty to Mrs. Hatch and I first saw and conversed with our Pagan idols. Seth, first natural united effort of spirit daughter, who passed from earth November, 1877, aged 21 years. What we then saw and heard from her and other spirit friends, we thought most wonderful; but, in materialization, we can truly

essarily kept out of the way of temptation to in- for us in her and our home this month, that we are much solicitude with me, whether or not evil in fluences would induce him, on his release, to give way to intemperate habits. I know he had been seen and our nome this month, that we are spell-bound with thoughts too grand to be expressed in written words!

We will here state that our danaly and our nome this month, that we are spell-bound with thoughts too grand to be expressed in written words! We will here state that our daughter's spirit stated to us, when at Terre Haute, that she would soon materialize through her mother, she being the medium, and that our spirit child would then come

out in our home, would walk about, talk and play Convinced that such would be the fact from what we had seen and heard, we have had constructed in our drawing rooms a beautiful red cedar cabinet, with everything, else to correspond, making all things as inviting to our spirit friends as possible, and, from what we have already seen and heard, we feel repaid a thousand fold!

Our first seance was held on the evening of Wednesday. September 10th, the medium being a lady of sterling worth, and of a most sensitive and nervous organization; we withhold her name at her argent request. There were present in the circle four persons.

With the usual musical accompaniment, it was some ten minutes or more after the medium entered the cabinet, when a form slowly presented itself, and stepping out upon a little platform we, the parents, at once recognized our once beautiful earth child, but now our angel child, so pure and transcendently beautiful, that my pen fails to describe the scene! Her form, looks and every motion were there of our absent child; her robes were of such ourity and whiteness that it would be necessary to have seen to comprehend them. A veil of fleecy gossamer texture and whiteness enveloped her head and shoulders. She wove, with hands and fingers, some of that veil in our presence. Standing upon the little platform, she pointed unward indicating that she had passed from the earth to the beyond! She there knelt before us, and with upurned gaze, seemed to be in a most devout prayer. Still kneeling, she motioned her mother to her and for her to kneel, then that spirit child, gathering in her hands that matchless veil, she envelopes the nother's head and shoulders, resting her hands and nead upon that of the mother's; there both joined in prayer, remaining thus several minutes. A scene hat would be considered angelic, when mother and child in earth life should thus be seen so emwhen that child is of the spirit world, clothed in robes of angelic purity, veiling and clasping that mother still in earth life? I leave each to conceive the scene! Who can?

Our child wished to convey to us the great pleas ure it gave her to show herself in our and once her earth home. She came out into the room and passed to the far end of it, and pointing to the sofa, he same one that stood there when in her eartl life, near two years before; she sat down upon the same end, and raising her feet upon it, showed us just how she sat the last time in life. She called our attention to various articles, showing that she remembered all, although gone from earth In passing around the room she stops before beautiful painting of herself, that we had painted since her departure and placed there last March She confirmed our inquiries—if we had been told correctly—that "she had caused the spirit of Michael Angelo to influence the hand of the artist to paint her, and if she was pleased with its correctness?" Her replies were most earnest and positive, so far as questions could be answered by gestures and motions. She would frequently call our attention to the beauty of her robes and veil. We were allowed to

feel and handle them. After remaining with us considerably more than an hour, she motioned to us that she must return to her home in the beyond: So, standing upon the platform, with right arm hand and forefinger pointing upward, with left hand holding and opening the door of the cabinet, we all see that angel child slowly rise in heightbody, arm, hand and finger—until the whole figure had risen far above that in which we had just seen her, and, slowly opening the door, that form, so beautiful, fades away from our view; the door closes, but above the cabinet there is still seen that little hand and forefinger pointing upwards, until the fast falling tears and fading hand leaves us to ourselves and angel friends unseen! Where was the motive in our viewing such scene for deceiving us? Where the gain?

We were two or more friends gathered together. when our angel friends came into our midst and greeted us with joy and thanksgivings. Would that it could have been the lot of each of your readers to have seen and weep in joy with us. Some two or three other recognized spirit friends

came to the window opening, but the medium's powers were fast waning, and this closes our first

Cosmical Origin and Mental Progress of Humanity as Recorded in Symbolized Personalities Contained in Mythical land Bible History.

ed readers of MIND AND MATTER, as announced through the spirit agents of the Spirit Congress, or ganized for the purpose of elevating humanity on the place of spiritual science; and you the chosen agent to work in the field of material science until the human mind is receptive enough to realize the factors of mind and matter as distinctive modes of existence—matter the ideal—mind the real.

step in the new departure of the century, called the age of human, mental, and intellectual progress, based on the plane of spiritual science—the real of life; permit me to-unlock some of the hidden, so-called, mysteries of the Oriental ages

tion or formation of the material heavens and earth, sun, moon, or stars, or the literal origin of

organization of the then Pagan world, or derived hem from the more ancient Fetish humanity, called the lower waters, the upper waters the more progressive people, the Pagan world. (see Rom 1. ch.)

MYTHICAL PERSONIFICATIONS EXPLAINED. the Pagan world. The Chinese Buddha was the same—the Hindoo Brahm the same—the Egyptian

Every exernal material type or symbol of the ideal, has its natural internal counterpart, spiritually real, which underlies all biblical history. Greek hemera translated, day, age, epoch, period, dynasty, or otherwise Adam, Pagan, meaning earth-man; Eve, Pagan, living, enlivening of the earth-man. Cain, first son, or unfoldment of the earthy man, Pagan; Abel, type symbol of spiritual life of ancient Paganism, translated, spirit, breath, vapor, vanity, as manifested in the crude earthy material of ancient Paganism in a natural form of admiration or of step to polytheism or many fables, fictions, fancies, Enoch, Paganism ascended, dedicated, high in authe zenith of its power Paganism nearing its close, wholly idolatrous, which constitutes what is called "In Adam's fall, we sinned all." This constitutes the death or close of the Pagan hemera, day, age, or dynasty; called the first evening and morning of theological reckoning in a literal sense. Noah, Paganism, tottering, shaking, quaking, closed. The flood the typical symbol of the utter overthrow of the Pagan dynasty. I new ark reaches a new dispensational day, age, or period, is forming a new departure—a new peo-ple is in embryo of formation—a new departure of a people—the organization of what was to be called the Gentile world, made up of all shades of character of human kind, similar to this new departure of the nineteenth century, out of the mass of waters or people of all nations now. The ark with all manner of beasts, reptiles, fowls, and other things, symbolized the character of all people—so our nev ark of departure is freighted, with every shade o mental development of man. Abraham and Sarah, symbolized personalities of the many fables, fic tions, fancies, called many lords, many gods These are now changed to Abraham and Sarah the Hebrews meaning the associated multitude in the passage by of the many idols, and the idolatry of the many lords and many gods of Pagan poly

Now, brother Roberts, hearken. Know you no

theism.

that Pagan polytheism was a system of material bondage—had its bondmen and bondwomen with its exorbitant carnal demands—its incessant rites, forms and ceremonies called the bondman and bondwoman? Please see Gal. Iv. 21, and to the end,) the explanation and spiritual-application there. Tell me, you who desire to be under the bond system, do you not hear the law? for it i written that Abraham (the Pagan passing by multitude) had two sons, (his unfoldment) one by a bondwoman (the Pagan idolatrous bondage); the other by a free woman (the passing by by association of the Gentile numbers of progressive Pagans). That which was born of the bondwoman (Pagan association) was born according to the flesh, (the Adam, earthy man); but that of the free woman was of promise. "Which is an allegory." Then if allegorical, it is not a real man and men, but has an inner spiritual signification thus; "For there are the two covenants (or forms of institution), the one from Mount Sinai, (meaning Nature in all material relations) which genders bondage; for this Mount Sinai in Arabia (heat of passion) answers to Jerusalem, (meaning the teaching of peace), which is now in bondage with her children. But Jerusalem which is above (or the improved multitude that had passed by the old Pagan idols) is free, having separated from the worship or admiration of aucient Pagan fables called, when made personalities, many lords and many gods. This was Pagan Gentile polytheism or imaginary worship now used The antitype is still ideal—mythical. Isaac, joy and laughter of the passing-by multitude. Jacob, the undermining and supplanting of the passed by Pagan idol worship of many gods. Jacob was called Israel (meaning the new manner of teaching that had prevailed and overcome the ancient teaching of Pagan polytheism. This is the death or doing away of the second dynasty, called Hebrew, the passing by age that had prevailed, overcome. third, now begins, called Israel. Its teachings were quite universal—the admiration mythic, fables and ctions—the reputed idols, lords, gods of the whole earth is in a hand-to-hand grapple for victory, called battles, slaughter, bloodshed and rapine, in the symbolized language; now called sectarian conflicts. A spirit, Win. Miller says: "I took the material things of the universe, to explain the spiritual." Moses the personified erudition, rites, orms and ceremonies of the house Israel, which ypified the rule of the spiritual in its own due time. Joshua, the typical personification of the divine logos, or teachings, words and utterances that arose—nature—divine deific love of spiritual science, the real soul—the symbolized personification of the incarnated letter, law, or material science—the ideal—translated, demanded, lent (demanded of the material and ignorant people its continuance a short time) its character, carnal, earthy, sensuous passion. It falls down, dies and ends its reign at Gilboa. (meaning in a revolutionary change of mind). This is the death and close of the third dynasty, day or period of human unfoldment of mental progress. Daniel or well-beloved and clear spiritual teaching, called the ministration of spirit that makes to live—soul—the letter ministration. David, the spirit ministration (see the Third Cor. entire) the letter ideal, the spirit real. This ends the fourth day, called Judea, or teaching in praise of nature's divine light of mortal life as brothers and sisters, and that their spiritual life. Now, in point of time, the fifth (he happiness is to be realized in the one word-equalmera) day, age or dispensation is in process of

J. M. ROBERTS: SIE:-Allow me to place before your deep mind-

As MIND AND MATTER has taken the advanced

1.—I positively deny that the mythic and biblical historians ever intended to record the literal crea-

the human race as now taught by modern theology.

2.—I assert that mythical and biblical history is record derived from ancient hieroglyphics and pictorial language there interpreted, then placed in the form of words called language. 3.—That those historians recorded the cosmical

Erebus-translated night—the ignorance of the Fetish world—chaotic. Saturn—Old Time before the gods of polytheism. Jupiter—the father of the gods of polytheism, idols and idolatry; derived from fables, fictions fancies. Mythology is the original progenitor of biblical theology, called the older now;

BIBLICAL PERSONIFICATIONS EXPLAINED. worship. (To admire is to worship). Enos, first set. The seventh is now in its dawning light—the and imaginations; the ideal material science. cared for by the Spirit Congress, now in session.

n the same ratio, enlarged ideas and more clear hinking takes the place of former ones; the new age arrives; the babe of Bethlehem, called the iouse of bread, or an association; spiritual teachings or Christian ethics, or the man of Nazareth, translated a garden guarded, vegetating, growing the Christian dynasty. Its first departure is represented by a sheet let down from heaven; (the Gentile world), kuit together at its four corners, freighted with all manner of creeping things, reptiles and four footed beasts; fowls of every description, all cleansed and made pure for eating; all which symbolizes the Gentile people as accepted as joint heirs with the Jews, of the new dispensation, called the first coming of Christ. He that reads, let him understand that Jesus as a human body, personified the letter ministration which is to die or close in its due time. Paul, that of the spiritual ministration, which is to (Psyche) live and never close. Peter, stone or rock, disciplinary teachings of words and utterances, the world's saviours—the Jewish temple destroyed—Jewish ritualism abrogated by Christian Spiritualism. But in the fifth century of the Christian era, Christian Spiritualism was ignored by the Catholic church, and in the stead it reared the Anti-Christ, the Man of Sin, the wicked One, the apostate Catholic apostacy, into the letter teaching, making the symbolized personalities and real persons, things and places; hence the misconstrucion and true meaning of mythical and biblical history, is lost out of sight by misguiding theologians of to-day. Now the (hemera) seventh day, dawning light is arisen whose sun never sets, called the second coming of Christ or the reign of spiritual science, the real of a life hereafter. Dynastical sons have been begotten and born, ruled and closed their reigns. Six dynastical suns have risen and seventh dynastical son is now in our midst and MIND AND MATTER is its especial organ, and you, J. M. Roberts, its chosen conductor, aided by it mental and intellectual correspondents, surpassed by none in America, in mind and wisdom—the dawning era. The mundane and spirit spheres are so blended that one can scarcely discern the line of separation. Friend Roberts, heed the injunctions of the departed agents of the Spirit Congress. Nourish the the Occident, and let earth's inhabitants rejoice evermore. This is but a tithe of what might be written of historic symbols yet remaining in the fountain of teachings, words and utterances that might be used in addition untouched. But any on the plane of spiritual science.

young child-spread its fame from the Orient to unprejudiced thinker can see its just application ELIJAH WOODWORTH. Leslie, Mich, Sept. 26., 1879.

Trance Mediumship of Alfred James-Spi-

rit Communication Under the Control of Adam Clark.

To the Editor of Mind and Matter.

I send you herewith a spirit communication, given to me in January last, through the mediumship of Alfred James. This message throws light on the subject of spiritual intercourse and contains (as did most of the communications received by me through the same channel) valuable practical suggestions. Had not the communication been mislaid, at the time it was given, I should long ere this have sent it to you for publication in MIND ND MATTER.

Mediums of the power and reliability of Mr. James should be sustained, and also properly enouraged, so that the public may have the benefit of their services. This is especially important in James' mediumship, as both on the physical and intellectual plane, the manifestations are of a character so demonstrative and convincing.
C. R. MILLER,

Long Island.

Communication through the trance mediumship of Alfred James, at the residence of C. R. Miller, East New York, Kings county, January, 1879: To comprehend this (materialization) is beyond

he power of any mortal, no matter how enlightbecause we cannot pave the way for any higher truth than you mortals give us conditions for, and it would not do to unfold more than the present age is prepared to receive. In fact, spiritual receptivity in mortals is the ground work on which we spirits build; and, from time to time, the grander the aspiration of mortals becomes, they shall receive more of the evidence of divine truth, and they shall receive it in a way that is palpable to the physical senses. Joy and peace shall over-shadow the mind of that man or woman, when his or her, interior nature is truly developed. They shall receive the baptism of the Holy Ghost, and that holy ghost means enlightened spirits from the after life; for they are the only individual intellizences that can instruct you, because they and they alone can enter this material universe. No spirit comes here unless it has an attraction, and these attractions are three in number:

1. Mediumistic powers. 2. Love of the spiritual.

3. And last, but most important, a proper respect or the sacred mysteries of the spirit and spiritual ntercourse. These three are the only requirements for having erfect and uninterrupted intercourse with the en-

ightened intelligences of the after life. Encourage physical phenomena of the higher orler, not that which comes in the dark. (This I understand to refer to James' dark seances for physical tests, which, though the manifestations of his dark circles were powerful and demonstrative, were under conditions very disagreeable to the medium. -C. R. M,) But that which comes in the light, because that kind of phenomena will carry convic-

ion to the heart of the sternest skeptic. We shall endeavor, through the medium that I am now speaking, to increase his power provided he can obtain the necessary conditions for completeness that I have named to you, and if these are obtained you will be able to defy the enemies of spiritual intercourse, because the proof will be positive and direct.

Knowledge is power, when it is used for a good purpose; but it is not power when a man grows wise, using his knowledge simply to obtain precedence over his neighbor. There is too much of that kind of "knowledge," and the object of the spirits in opening up the proof of immortal life is to make each and every one regard the others in ADAM CLARK.

PHILADELPHIA, SATURDAY, OCTOBER 11, M. S., 32

Entered at the Post Office at Philadelphia, Pa., as second-class matter.

PUBLICATION OFFICE. Second Story, No. 713 Sansom Street Philadelphia.

M.ROBERTS. PUBLISHER AND EDITOR.

For rates of Advertising and Terms of Sub-cription, &c., see advertising columns on third page.

Mind and Matter Free Circle.

WE will on Monday afternoon next at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

Dr. J. V. Mansfield's Offer.

61 W. 42d Street. NEW YORK, Oct. 4, 1879.

DEAR BROTHER ROBERTS: You may say to all that will send you a new subscription for \$3 they may send with it a sealed letter and "I will write to it free of charge." This offer may stand open from October 4, for four months, ending February 4, 1880. All letters to be sent to you and forwarded to me and returned to you after written to. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for whom they are written. Respectfully,

J. V. MANSFIELD.

Col. Bundy on the Retreat.

Already Col. Bundy has began a rearward movement, but he will find it is not in time to save himself and backers from a crushing rout. With that brazen trumpet of assumption, the braying of which has bewildered the timid and doubting, within the Spiritualistic lines, Col. Bundy blows away thinking the din he is making may deceive people of common sense and ordinarily moral instincts. He

"Before we get through with the Stewart-Morgan combination we shall prove it to be the most dampable scheme to wring money from bleeding hearts and to impose upon, the sacred feelings of man, that has ever been perpetrated under the cloak

That shows several things. First it shows that Col. Bundy is forced to admit that all his so-called "thorough exposition of fraud," covering three pages of his paper, did not prove anything against those he was slandering. Secondly, that he is animated by the most malignant personal feelings in this affair-even more than by his desire to injure the cause of Spiritualism; and third, that he is determined to pursue his detestable work of slander and evasion so long as he can find fools to credit him with honesty of purpose. But what are we to think of Col. Bundy's course in the face of the following extorted admission made by him? He says:

manifestations and possibly for full form materializations may be true; it would, indeed, be strange if there was not somethin tion on which to build the ething genuine as a founda-ld the reputation she has ac-: but it is beyond all doubt that fully ninety per cent. of the manifestations at Terre Haute are

To which we reply-knowing just as much of the matter as Col. Bundy—that fully ninety-nine per cent of his pretended proofs that any deception has been practiced at Terre Haute, is maliciously false and intended to deceive the public as to the mediumship of Mrs. Stewart and Miss Morgan. To use the language of Col. Bundy, "Before we get through with the" Bundy-Kayner "combination we will prove it one of the most damnable schemes" to crush "bleeding hearts and to impose upon the sacred feelings of man, that has ever been perpetrated under the cloak of Spiritualism." If we do not do this then say we are as dishonest an editor and Spiritualist as is Col. Bundy himself. Hold us to the proof of this.

Truth demands it and her demand shall be an-

"Et tu, Brute."

The editor of the Banner of Light in repeating his notice of the very liberal reduction of less than five per cent. in the subscription price of that journal, after considerable explanation and apology for not having made a greater concession to its patrons, has been guilty of the weakness of endeavoring to magnify his editorial merits and the merits of his paper by misrepresenting those who are his journalistic competitors.

We frankly confess our surprise that this veteran journalist should manifest such a lack of good taste and sound judgment as is contained in the following sentences, which we clip from the last number of that paper. He says:

"It is our hope to be always able to present to our patrons a full rescript of spiritual matters. though we shall, as in the past, avoid as far as possible the presentation of articles whereof the principal points are local and personal crimination and recrimination. The Banner of Light circulates all over the civilized world, and it is our duty to that its contents are addressed to the wants of our readers everywhere, and not contracted to the dull horizon of the unsympathetic bickerings and con-tentions which so characterize certain localities in this quarter of the globe."

We have italicised that portion of the extract that we regard as especially unjust and offensive. The evasive nature of this attempt to place ourself and paper in a false position before the readers of the Ranner is not its least censurable feature. We would have been glad to have been spared the necessity of defending ourself against one whom we were pleased to regard as our friend, while, singlehanded, we were fighting the battle for right, truth and justice, in which the Banner should have borne a part. That its editor should feel it necessary to offer some excuse for its supine and selfish indifference to the issue of the battle which the enemies of Spiritualism have been waging against that vitally important cause, is sufficient evidence of his consciousness of his editorial delinquency. He may rest assured that he cannot avoid the legitimate consequences of that delinquency, by trying to divert public attention from the efforts of ourself to perform the labor which duty required that he should relieve us of.

The language which we have underscored admits of but one interpretation, although intended to be sufficiently indefinite to prevent us from accepting that interpretation of it. The insinuation, as unmanly as it is unfriendly, that "the contents of MIND AND MATTER are not addressed to the wants of its readers" and that they are "contracted to the dull horizon of the unsympathetic bickerings and contentions which so characterize certain localities in this quarter of the globe," is wholly unworthy of Brother Colby and does not express his honest sen-

timents towards ourself or our journalistic course. It has been but a short time ago that he, in our office, in the presence of several friends said lie believed we were raised up, at this time, by supernal powers, especially to fight the battle in which we were engaged, which was similar to that which he had fought twenty years before in the defence of truth. We ask him is it fair to publicly condemn that which privately he approves. We think it is not, and therefore make this protest against it. We will not allow this attempt to belittle our editorial. labors to provoke us into a retalliatory spirit. We do not feel that it is the proper work of a Spiritualist journal to seek to magnify its importance by depreciating the efforts of its spiritualist contemporaries. At any rate we can find enough else to do not to spend time and space in such "unsympathetic bickerings and contentions" as that kind of journalistic unfairness is eminently calculated to

We hold that it is the first duty of a Spiritualist journal to defend Spiritualism against the attacks of its enemies be those enemies whom they may and when we feel that we cannot discharge that duty fully, fearlessly and impartially we will retire from the position we have taken and intend to maintain—not before.

Every Spiritualist or medium who may be publicly assailed, in order to bring discredit upon the cause of Spiritualism, has a right to demand a hearing in his defence in the journals that claim to advocate that cause; and any journal that refuses this, whether it be the Religio-Philosphical Journal, the Banner of Light, or MIND AND MATTER, is doing the work of the enemy more effectually than if openly opposed to Spiritualism. Show us the journal that refuses to treat the assailed friends of Spiritualism justly and we will show you a jour. nal that is more devoted to the self-interest of its conductors than to the cause they misrepresent.

The Secrets of the Ages.

If the Spiritualists of Philadelphia are not le out from time to time to Fairmount Park and roasted alive, it is simply owing to the spread of mowledge. Knowledge is the only solvent of bigotry, and the lack of it in one who has the bump of veneration is necessarily made up by an increase of zeal. That freedom of speech has been steadily increasing since the day when Mary Dyer was hung on Boston Common for being a Quaker, needs no proof; it is more instructive to remark that the pread of religious toleration has gone hand in and with the discoveries which the learned have been making of the human and composite characer of the theology of Christendom. The eclectic character of that theology is distinctively a modern discovery. It is only within the last hundred years or so that we have found out that like the "admired Miranda" Christian doctrine is composed of every creatures best. The religions of India, Egypt, Phoenecia, Persia, Greece and Rome have mingled with the mythology of Northern Europe to make up that ill-defined conception, modern Christianity.

The public recognition—imperfect as it was—of this fact hardly goes farther back than the year 1741 when Conyers Middleton published his celebrated "Letter from Rome, showing an exact conformity between Popery and Paganism, or the religion of the present Romans derived from that of their heathen ancestors." While the deistical literature of the eighteenth century was mainly destructive, Middleton may be said to have been the of the fraudulent practices carried on at Terre criticism in which Strauss, Baur, Renan, Burnouf and Max Muller are the latest professors. The war declared against credulity by the moderately learned reasoners of the last century, of whom Tom Paine is the best known among English speaking people, was continued by Dupuis with the weapons of erudition. In his Origine de Tous les Cultes, not only Pagan religions but even the mysteries of Christianity were claimed to be but the symbolical representa tion of the stars or of the forces of nature. Although he attempted to explain too much by his system, it had in it a germ of truth and so became the starting point for the works of the learned Germans who have since thrown so much light on the symbolism of religion. In 1828 the Rev. Robert Taylor was imprisoned

in Oakham jail for publishing the Devil's Pulpit, a work conceived in the same astro-theological sense as that of Dupuis. He employed his enforced leisure in writing, and from his cell he dedicated to "The Master, Fellows and Tutors of St. John's College, Cambridge," his "Diegesis, being a discovery of the origin, evidences and early history of Christianity, never yet before or elsewhere so fully and faithfully set forth." This was, he says: The employment of my many solitary hours in an minst imprisonment, incurred in the most glorious cause that ever called virtue to act or fortitude to suffer." While the tone of this startling and learned production is needlessly offensive, his work is one of the most instructive on theology ever published n the English language. It is intended to show that the whole Christian system is borrowed from Paganism through the eclectic philosophy of Alex-

In 1818 Richard Payne Knight, in his privately printed work-since twice re-published-on "The Symbolical Language of Ancient Art and Mythology," and in 1868 Thomas Inman, in his 'Ancient Faiths Embodied in Ancient Names," showed the traces of phalic worship not only in Pagan but even in Hebrew and Christian symbols and nomenclature. Both of these writers on this curious and recondite subject recognize the fact that it was in no gross sense that the ancients exalted the reproductive organs into symbols of the Creator. No religion, and least of all our own, is founded on intentional depravity.

In the meantime the discoveries of Egyptologists and more recently the strange results of the decipherment of the cuneiform inscriptions of Assyria have revealed the fact that not only the symbols, but many of those myths of the Hebrews which form the basis of Christian dogmatics, were borrowed from their nearest neighbors.

Again, the legal emancipation and equality of the Jews in France, England, and the United States have induced learned Talmudists to study the New Testament; and Emmanuel Deutsch, Zipser and others have recently traced the verbal parallelism between the Mishna and Gemara on the one hand, and the Sermon on the Mount and other portions of the synoptic gospels on the other.

Perhaps no chapter of ecclesiastical history is more scanty and obscure than that which is concerned with the early contact between Christianity and Hinduism, but the recent investigations of Sanscrit scholars have led to the unexpected discovery that the narrative portions of the first three gospels, such for instance as the massacre of the innocents, were largely anticipated by the Buddhistic legends. Some of the results of the researches set on foot by Sir William Jones in the last*century, but only recently prosecuted with serious effect, are neatly summed up in the introductory paragraph to an article by Oliver Wendell Holmes in the October number of the International Review. He says:

"If one were told that many centuries ago a celestial ray shone into the body of a sleeping woman, as it seemed in her dream; that thereupon

the advent of a wondrous child was predicted by the soothsayers; that angels appeared at this child's birth; that merchants came from afar bearing gifts to him; that an ancient saint recognized the babe as divine and fell at his feet and worshipped him; that in his eighth year the child confounded his eachers with the amount of his knowledge still showing them due reverence; that he grew up full of compassionate tenderness to all that lived and suffered; that to help his fellow-creatures he sacrificed every worldly prospect and enjoyment; that he went through the ordeal of a terrible temptation in which all the powers of evil were let loose upon him and came out a corqueror over them all; that he preached holiness and practiced charity; that he gathered disciples and sent out apostles who spread his doctrines over many lands and peoples; that this 'Helper of the worlds' could claim a more than earthly lineage and a life that dated from long fore Abraham was—of whom would he think this wonderful tale was told? Would he not say at once that this must be another version of the story of One who came upon earth in a Syrian village, during the reign of Augustus Casar and died by violence during the reign of Tiberius? What would he say if he were told that the narrative was between five and six centuries older than that of the Founder of Christianity?'

He would say, if his reading qualified him to pronounce an opinion at all, that the fact of the parallelism was thoroughly established, and that it only adds one more to the list of discoveries in the science of religion which show that theology is a matter of evolution and that every historical faith is an outgrowth of those which preceded it. The inference from this is that the religion of the future will be based on that of the past, and hence that the New Dispensation may be expected to include all that is vital and essential in the religious that have gone before. Nevertheless, as the tail of the tadpole is absorbed and disappears when the frog breathes a freer atmosphere, so that which is rudimentary in Christianity will fade away when men have learned to breathe the upper air of Spiritual-

While it is our desire and that of the spirit world not needlessly to tear down but rather to build up. it is yet necessary that those results of historical research which overthrow the doctrine of the verbal and plenary inspiration of the Bible should be plainly set before those who have not the leisure to nvestigate for themselves. It is only when the human mind shall be emancipated from the fetters of ignorance, superstition and bibliotatry that it will be ready to welcome the new and 'glorious truths which the graduates from a higher school are now offering for our acceptance. Away then, with "the barriers and prison walls and charnelhouses of the old-lime error and darkness," and let the light and life from the Sun of Truth which has ever been striving to penetrate the human soul, come flooding in! Step out, dear brother, into the Father's House, breathe the free air of heaven and take to nerve thee for the coming fight, the motto of the old Welsh bards, Y Gwir yn erbyn y byd-The Truth against the world!

The Jesuit War Upon Mediums and Their Friends.

The organ of the Jesuit enemies of Spiritualism the R.-P. Journal, of last week, contains an editorial repetition of its infamous attempt to ruin Mrs. Annie Stewart and Miss Laura Morgan, and to degrade their friends and protectors, Messrs. Allen Pence, Samuel Connor and James Hook. If Col. Bundy speaks the truth there are Spiritualists who have been led to give credence to the groundless slander that he calls his "thorough exposition ing them. He declares that "additional confirmatory evidence of the general correctness of our (his) expose is also coming in from all quarters." We venture to predict that this evidence, whether something or nothing, will stay where it "is coming in," as it confirms nothing and can confirm nothing but its disgusting worthlessness, and Col. Bundy is not so entirely lost to shame that he dare tell the public what that evidence is.

We have a very fair specimen of what the "gene al correctness" of the so-called evidence which he has thus far ventured to use to effect his work of defamation, in the following correction, which he was forced to make by one of his coached witnesses. Col. Bundy says:

"Mr. Ossian A. Conant, of Terre Haute, whose evidence in regard to Mrs. Stewart and Laura Mor gan we published two weeks since, writes as fol lows: 'The affidavit made by me and published in the Religio-Philosophical Journal of the 20th of September, is incorrect in regard to the lantern being in Mrs. Stewart's hands; it was on the floor in front of Laura Morgan. Concerning the beads. did not see them; a lady friend of mine identified them. Please correct these errors in your next issue. Dr. Pence, Hook and Connor, last evening wanted me to sign a statement saving that the affidavit published by me was false,' or that 'it had been enlarged upon since I signed it." I told them it had not been enlarged upon, but I had over

looked the errors when signing the statement. The so-called affidavit which Mr. Ossian A. Conant says he signed, but which he does not say he swore to, is designated by Col. Bundy as the "affidavit of Mr. ---- (name suppressed for the present). Now let us see what this very scrupulous Mr. Ossian A. Conant signed as being true. He

"On the evening of March 31st, at the anniverary seance, I obtained a seat on the side of the cabinet, and within ten feet of same. I was in company with a lady, who also saw what is here On that evening the spirits, as was said, 'brought their own lights,' thereby partially illuminating the cabinet, as well as their own forms From the position we occupied we could see into the almost closed door of the cabinet, and we several times distinctly saw a dark lantern with the rays of light sbining through the joints of the same, in the hands of Mrs. Stewart. We also saw Laura Morgan, who was in the cabinet with Mrs. Stewart, rub matches over her breast after wetting the end of same in her mouth, producing thereby a phosphoric glow to her person, which was said by the faithful to be a spirit light."

And all this was seen through the almost closed door!!! But why was that door left in that position, if Mrs. Stewart and Miss Morgan were trying to conceal their actions? That story refutes itself. Does Mr. Conant ask us to credit the fact that he saw what he stated and did not then and there denounce the deception he witnessed, and that he allowed the accused mediums to go on from the 31st of March to September 7th practicing their alleged deceptions, and he saying or doing nothing to prevent it? If he does, we tell him frankly that we do not think him so base as he would have us believe he is. But hear him further:

"Upon another occasion, a lady of my acquaintance, and living in the same house, presented to Laura Morgan's control a necklace, which said control promised to dematerialize and present to a friend of the donor. After this lady had left the city, I happened to call at Morgan's house, and saw and identified this necklace in the possession of Laura Morgan, or rather saw it hanging up in her Regarding the identity of said necklace, there is no possibility in my mind for question, as I was enabled by certain marks to identify it."

Now, dear reader, what do you think of such testimony as this. This is all of this so-called affidavit of Mr. Ossian A. Conant, and yet he admits, in most essential respects it is untrue. Especially is this the case with the statement put into his mouth concerning the bead necklace. It is evident that Mr. Conant neither wrote, or read the so-called affidavit before signing it. It was manifestly written by some one who put into it what suit-

ed his purpose, and Mr. Conant, conscientious man that he is, accommodatingly, signed it. But say that this story about the beads was true, how can it be made to bear against Miss Morgan's honesty? Where ought she to keep the necklace given to her guide but in her own room? That she kept it hanging n open view in the presence of the donor, shows hat she had not intended to deceive the latter.

I have at some length analyzed this specimen of

what Col. Bundy calls his "thorough exposition of fraudulent practices" on the part of Mrs. Stewart and Miss Morgan, in order to show the nature of the evidence which he and his assistants in the work of defamation concocted to effect their object. We do not know anything of the general standing of Mr. Ossian A. Conant for truth and veracity; but, judging him by his statement in the affair, he must be a most unscrupulous man-He admits he intended it to go forth to the world as a statement under oath, and yet it is evident that he never read what his accomplice put into his mouth, to the prejudice of those he maliciously sought to injure.

But supposing again his statement to be true, as old in his affidavit so-called, or in his correction of that untruthful statement, what are we to think of the honesty of Mr. Conant? For more than five months he knew, as he alleged, that Mrs. Stewart and Miss Morgan were cheating the public, and he and his lady friend kept that fact from the public ear. How were they any less dishonest than they would now have the public believe the mediums to be? We say they are not a whit.

Can we possibly believe any of the so-called evi lence, with which Col. Bundy filled three whole pages of his paper, is any more truthful than the ruthful Ossian's statement, admitted to be false in the most essential particulars? Can we reach any other conclusion than that Col. Bundy is the head and front of a most foul conspiracy to create a great public scandal, the effects of which were intended o injure the cause of Spiritualism?

The only question that remains to be settled is now many Spiritualists, so-called, or otherwise, are going to countenance and sustain Col. John C. Bundy in this vilest of all outrages. We propose to keep a record of those who publicly identify themselves with this crusade of falsehood, and will give them in the future the attention they justly

As we write this we are not in the receipt of the Committee's defence of Mrs. Stewart and Miss Morgan, and therefore do not know but that we have gone over ground that has been already better ittended to by the committee. We well know that this assault of the enemy is their last and most desperate one, and will therefore so effectually re pulse it as to render it madness for them to continue that odious mode of warfare. The line between the friends and enemies of Spiritualism must be drawn sharply, and we will do our part to bring this about.

On the side of the arch enemy of Spiritualism Col. John C. Bundy, is "Brother" Vandercook who writes to him. "I can endorse all that has been" said, and I admire your pluck, &c." C. N. Kies, whoever and wherever he may be, is another follower and admirer of Col. B's dishonorable course. Bronson Murray of New York is another admirer of the public slanderer of mediums and Spiritualists. Col. Bundy falsely or otherwise claims that Maj. Thomas Gales Forster and Mrs. Forster, are with him in his attempt to discredit the Terre Haute Spiritualists. He says of them:

Brother Forster and wife, visited Terre Haute rior to their European trip, and were fully conthe fraudulent character of the manifes-He says that both himself and wife were affected with grief to see the cause of Spiritua sm thus basely prostituted and they wept bitter Both Mr. and Mrs. Forster say that the *fournal's* exposition of the concern accords heir experience."

We are compelled to believe that statement re garding Major and Mrs. Forster to be grossly untrue, or else what should we think of the long silence of those prominent Spiritualists in regard to he deception they knew was being perpetrated at Terre Haute. We cannot see how Major Forster can remain silent under this attempt of Col. Bundy to impeach his good faith as a prominent advocate of Spiritualism. We hope he will respond to our appeal to him for the truth of the matter. Maria M. King of Hammonton, N. J., is a warn

endorser of the slanderer, as the following extract of her letter to him shows. She says:

"It is a matter of intense satisfaction to me, t believe as I do. that the Journal is now doing several ways, the best work for Spiritualism that can be done at this period. It is routing out impostors and pursuing them to their strongholds,

We think Mrs. King's intense satisfaction will be the falsehood and villainy which we are determined shall be brought to the light of day, concerning Col. Bundy's attempt to betray the cause of Spiritnalism and put it under the feet of his Jesuit masters. We must defer the work of "drawing the line" for the present.

Editorial Briefs.

DR. E. B. WHEELOCK, the well-known inspira tional speaker, of Berville, Mich:, is now ready to receive calls from any part of Michigan the coming

A GEORGIA gentleman desires an engagement with some Philadelphia house. He is familiar with the following branches of trade:—dry goods, boots and snoes, hats, caps and clothing, groceries and obaccos. He has an extensive acquaintance in he South and West. He would prefer a local business, but would not object to travel. We are personally acquainted with this gentleman, and know him to be a most efficient and trustworthy business man, and one whose services would be invaluable to those who may need such an assistant. Apply

WE deem it due to Mrs. John R. Pickering to av that we have received from her a complete and crushing reply to the accusatory statement of Mr. M. H. Fletcher, of Westford, Mass., sent to us for publication, with a view to the injury of Mrs. Pickering. The truthfulness of Mrs. Pickering's statenent and the falseness of Mr. Fletcher's are so apparent that we cannot but express our surprise that any person should have been induced for a moment to question Mrs. Pickering's veracity or integrity. That she is a wonderful medium can no longer be successfully questioned.

CHARLES H. FOSTER IN TROY, N. Y .- C. H. Foster, the spiritual medium, produced some rather startling results with a gentleman from a distant city who called upon him yesterday, and whom he had only casually met before. To all inquiries he responded with such absolute truthfulness as at first confounded his visitor, and then broke him down in a paroxysm of grief. We have seen many strange phenomena at the seances of Mr. Foster but never anything quite so wonderful as those of yesterday, when Mr. F. himself confessed that he was remarkably impressed with his mysterious power. Mr. Foster's present visit to Troy has been very successful—edifying believers and mystifying those who deny the spiritual influences of his startling manifestations. He remains but a few days longer. - Troy Daily Times.

the proposition which is being disseminated from time to time in the Banner of Light, that a "Spiritual editor at large, on the part of the Spiritualists of this country, should be secured and employed." What Prof. S. B. Brittan or any other spiritualistic writer could accomplish as "spiritual editor at large," which he cannot do without that designaion, we fail to perceive. If it is intended to establish a spiritual journal of a national character, we are heartily in favor of it, and will aid all we can to have such an accession to the fighting forces in the field of Spiritualism. We want mo ualistic journals, and will be glad to help forward any movement that will secure that object

THERE is a newspaper published at Newtown. Bucks County, Pa., edited by E. F. Church, whose stock of knowledge is so meagre that he regales his readers with what he believes. In this way he has manifested the meanness and littleness of his nature by the most unfounded falsehoods. We are happy to say he is not a Spiritualist, but a stupid ignorumus upon the subject of Spiritualism, as doubtless he is on all other subjects where his silly belief, as he thinks, can be made to pass for know-It is so natural for a man of his capacity to believe things rather than know them. Of ourself he says: "We also believe that J. B. (sic) Roberts, of MIND AND MATTER, and many others who do not profess to be 'mediums,' are honest, but de-luded." Why shouldn't he believe that or any-thing else? The man's a fool.

WE are in receipt of an accusatory statement from Mr. M. H. Fletcher in relation to Mrs. J. R. Pickering, as a medium, which he requests us to publish in MIND AND MATTER. The statement is so manifestly the result of vindictive feelings. and so characterized by unfairness, if not untruth fulness, that we would do wrong to place it before our readers. That Mrs. Pickering is the dishonest person he strives to make her appear, we have ample reasons to know is untrue; and we advise Mr. Fletcher, if he values his reputation for honesty and fair dealing, that he had better make as few such statements as that sent to us as pos sible. The single point he makes against Mrs. Pickering is, that she confessed that she had practiced fraud as a medium. This Mrs. Pickering positively denies. We therefore conclude that if any such admission came from her lips, her organs of sought in that way to prejudice Mr. Fletcher against her, and this he ought to know, without being told so. Why should Mrs. Pickering both affirm and deny that she ever committed fraud as a medium? There could be no reason for such conduct, and therefore it is natural to conclude that

What Mr. and Mrs. C. R. Miller Saw at Mrs. Bliss' Materializing Seance in New York City - Meeting Their Spirit Daughter - The Form Bril-

liantly Illuminated.

To the Editor of Mind and Matter. Learning that Mrs. Bliss was in New York city holding seances for materializing manifestations, gladly availed myself of the opportunity furnished by the lady's presence in New York city of attending a circle held on Wednesday evening, August

There were manifestations at the circle, as will be seen by what follows, of deep personal interest to myself. As the seance lasted over three hours. I will, for brevity's sake, confine my narrative to th most important incidents, and refer only to those manifestations that were the most demonstrative. The circle consisted of some twenty persons, with whom, with three or four exceptions, I was an entire stranger. In fact, with only one person in the circle-my friend, Mr. William R. Tice-was I well acquainted. I was also a total stranger to the medium, never having met Mrs. Bliss or her husband, and only knowing them by the honorable reputation they have won in their heroic and successful struggles for their rights, and the rights of all mediums. Mrs. Bliss is a stout woman of ordinary height,

veighing, I should judge, over 160 pounds; she wore a black dress, and after going under spirit control, the first step was for the medium to invite person in the circle—an entire stranger to her—to go into the cabinet with her. Standing beside the nedium, and having hold of both her hands, the stranger, after a short interval—say two minutes—is told that he can retire and take his seat.' Diectly following the stranger's exit, a slender form, clothed in white, and lithe in movement, opens the curtain door and comes outside the cabinet in plain view of every sitter in the circle; this form quickly returned, and came out the second time. Coming out directly behind the stranger-almost a simulta neous movement—there is an interest and demonstrativeness to this manifestation that is well calculated to inspire confidence in the genuineness of what is to follow.

Passing over other manifestations, all of which that came under my observation (some of the manifestations were only observable by those who were ralled up to the cabinet openings) were of a mos satisfactory and demonstrative character.

After there had been several full form manifestations, the spirits coming outside the curtain opening, and participating with us in a pleasant and njoyable conversation, I was signalled by the conrolling spirit to go up to the cabinet; gladly did I respond to this invitation, not dreaming, however, the scene, the companionship and the greeting that awaited me.

Standing directly in front of the long, loosely hanging black curtains, which constitute the door of the cabinet, I saw the curtain slowly opening, short lived, for we hardly think she will approve of and my eyes rested on a scene of surpassing loveli ness and beauty. A female form, rather under size, brilliantly illuminated, stood before me; I knew that I was in the presence of my spirit daughter, Carrie, and as I called her name she bowed a loving welcome and recognition. Not only countenance, but form were aglow with supernal light, which our baby child, now grown to womanhood, had brought with her from her angel home. Car rie was not loosely robed, as were several of the forms that had preceded her, but she wore a closely fitting white dress, of very rich material, the dress sharing with her countenance and person, the brilliant illumination, that I am only faintly and imperfectly describing.

After a brief interval the curtains folded, hiding this angelic presence from mortal vision. Bu again—hardly a single minute had intervened—the urtains were opened by invisible hands, and our angel child, slightly bending forward, whispered 'father," this was said faintly but distinctly: O! how lovingly did the sound of dear Carrie's voice, which, for twenty-six years had been silent.

fall on my delighted ear! I have omitted to mention that a gentlemanthen and now an entire stranger to memoned by the controlling spirit of the circle to stand by my side; he stood at my right and had nearly as good a place for observation as I mysel I judge that this scene, with its surpassing brilliancy and beauty, made as vivid an impression upon the mind of this gentleman as it did upon my own, as, during the remainder of the evening, he made frequent mention of the illuminated form. and the exceeding brightness of its surroundings. Should this communication be read by the person to whom I am referring, I will thank him to send by mail his name and postoffice address. My address will be found at the bottom of this communi-

There were three intervals or curtain openings and finding that my spirit daughter could not easily speak, nor come in close contact with me, esented my open hand for a salutation, which she gave by touching it with the long, slender, tapery fingers of her right hand; as the hand de

cation.

lathe illumination of this spirit form there was no artificial or mechanical light, such as spirits have so often extemporized for test purposes, for the purpose of showing their form and counte nance, or for the purpose of illuminating the seance room. My interpretation of the scene that I was permitted to witness, is that the angel pr brought with her the brightness of her spirit sphere, and was able, in that dark cabinet, to give external expression to her interior illumination.

Reserving for another communication a description of other important manifestations that I wit pessed at this seance. I will give a brief narration of Carrie's second visit at Mrs. Bliss's Wednesday vening circle, held one week later than the one have just described; at this seance Mrs. Miller and myself were both present.

Early in the seance I was signalled to go up to the cabinet; I very promptly responding, well knowing the presence and greeting that awaited us-

WE must confess we fail to see the wisdom of No sooner had I taken my place than Mrs. Mille was called to stand by my side. As the curtain opened we-mother and father-

were brought face to face with the same angelic presence that had come on a previous Wednesday evening; this time the spirit form was not illuminated. But there she stood, in the royalty of womanhood, giving, by a benignent smile and other signs and tokens, recognition and greeting; we ould discern a distinct family resemblance, and, ooth in form and features, there is a most marked esemblance between the spirit daughter and her

At the second curtain opening, Carrie, approaching her mother a little more than she had been able to approach me, in a feeble and trembling

The spirit form, on both occasions, was superbly dressed, but this time the clothing was entirely lifferent from that worn on the previous Wednesday evening; the dress was satin, and over the head (not face) was a long flowing and richlyworked veil-both dress and head-dress appearing to be of the finest material, and exceedingly artistic in fit and workmanship.

At the third curtain opening, with mother, father and child standing face to face, I said to Carrie, Can't you say another—just one more—loving word to greet your mother?" In response to this request, she did not speak, but looked upward and. with right hand and arm pointing heavenward, she stood in that attitude long enough for her mother and myself to realize that our spirit child was saying, in the only language she could at that moment command, "Look aloft! look heavenward! you, too, will soon pass to the spirit land, and to the spirit home that we are preparing for you!"

I have been for some years in frequent communication, through Dr. Mansfield and other mediumistic channels, with our spirit daughter; I have long known that she was deeply interested, and an active worker in the cause of Spiritualism on earth, and her appearance in materialized form at the Bliss seances has, I am told, an important public significance.

CHAS. R. MILLER. East New York, Kings Co., N. Y., Oct. 6, 1879.

Rev. J. H. Harter's Appeal.

AUBURN, N. Y., October 6th, 1879. DEAR FRIEND :- On the 1st day of November, 879, the undersigned, Rev. Jacob H. Harter, of Auburn, N. Y., will celebrate the fifty-ninth anniversary of his journey in earth-life, and the twentyfth anniversary in married life.

Now, in as much as he has by numerous reverses ost his home, and turned out his life insurance policies and all other wordly valuables save his ibrary, household goods and furniture, (which, by he way, are yet under a mortgage), and inasmucl as he has no financial income, not being settled over any special church, but, like Jesus, "going" about doing good," considering himself pastor of Jacob's branch of the Divine Fragments, located wherever a fragment of humanity can be found, he will be happy to receive, now or then, or at any time, from friends, philanthropists, liberals, reformers or others, such donations, birthday or silver wedding presents, as they may feel disposed to send him or his wife, Achsah Harter. He has resided in Auburn, N. Y., nearly twenty-four years, and desires to purchase there, for his wife and children, a home worth \$2500, \$700 of which sum have already been pledged by one man in Auburn, case the balance can be raised. Now, dear eader, how much will you, your friends and your neighbors send for this purpose? Mr. Harter will publish in January a book of his life, which will also contain the names of donors and the amounts

Mr. Harter is still earnestly, zealously and eloquently engaged in advocating Spiritualism, temperance, prison reform, anti-gallows, anti-war, equal affrage and in fact every reform having for its object the physical, social, intellectual, moral and spiritual elevation of all classes and conditions of humanity, and he hopes and prays to be kindly and substanially remembered. Address him

No. 26 Sheridan St., Auburn, N. Y. P. S.—Also attend the spiritual meetings in Auburn, N. Y., November 1st and 2nd, to be addressed by Mrs. E. L. Watson and others, at the Academy of Music.

Risen to Higher Life. On Sunday, September 28, 1879, from New York city, Mrs. J. W. Stansbury, in the 40th year of her

This estimable lady was born in the city of Boston, Mass., and had been before the public for many years and was well and favorably known as an excellent trance medium. She was fully confirmed in the spiritual philosophy and had the utmost confidence in her guides. She had somewhat ver-taxed her physical organism in complying with the extensive demands made upon her mediumship, which resulted in cerebral apoplexy. She endeared herself to all with whom she came in

sterling integrity of her character. Her funeral was largely attended by her many friends.

Mrs. Nellie J. T. Brigham delivered a most imressive discourse, with poems, on the "Mystery of

ontact by the geniality of her disposition and the

he Change called Death. Deceased was a member of the Knights and Lalies of Honor and of the Order of Cosmopolitans, which latter society attended the interment, at Fairmount Cemetery, Newark, N. J., and held appropriate services at the grave. A "lodge of sorrow" was also held at the hall of the Cosmopolitans, where resolutions and poems

were read and remarks made by the members culo-

gizing the character of deceased.

The New York Society of Spiritualists took the following action: "The ways of God are mysterious and past find-So said one of old; and we, in sadly ing out." contemplating the sudden departure of the spirit of Mrs. J. W. Stansbury, are, in a sense, lost in the mystery of her sudden release from earth to spirit

life. It is fitting that this society, of which she was an earnest and faithful member, shall give expression in the following resolutions, which will be neartily endorsed by all who knew our dear friend and sister, now passed on to a brighter sphere of Resolved, that in the sudden removal of Mrs. J. W. Stansbury, the beloved wife of our Secretary, . from our midst and from her sphere of usefulness,

this Society is shorn of one of its best and most That while we bow submissively to the inevitable, our hearts are filled with mourning, and we are led almost unconsciously to ask, "Why must

That in the future of this Society, particularly in the social gatherings, we shall miss her bright smile, the cordial, unaffected greeting, and the pleasant atmosphere which her brightness of spirit

That from the reflected rays of the central sun of truth around which we revolve, it was her mission o draw largely and impart freely to all about her. That the cause of Spiritualism has lost an earnest and willing advocate. That the ranks of mediumship has a vacancy; for

ne of its most brilliant lights has gone out. That humanity at large has lost a loving, sympahetic friend, and one who labored unceasingly to penefit her brothers and sisters in the earthly

That we extend to her bereaved companion our enderest sympathy; our words of consolation; for in this dark hour it is her mission to bring to him ight and comfort: it is her blessed privilege to be with and to guide him, to cheer and elevate his mind, and to make smooth the rough places in his oathway of life. To all comes the balm of consolation, which is

rought by the light of truth, as revealed in Spiritalism, rightly understood That to each comes the lesson of the hour, which :- "Be ye also ready."

Passed to the higher life at 9 A. M., Oct. 6th, Mr. William Mitchell, of Vineland, N. J., after a long and painful illness, at the age of 79. He was one of the first to accept the truth of Modern Spiritualism, and nobly did all he could to dvance that cause: One of the first Spiritualists o visit us at our office, after launching MIND AND MATTER, was Brother Mitchell, and we will ever remember the kind help and encouragement he gave us at that dark period of our labors. He was most benevolent, true-hearted, noble man, and eaves but few behind him worthier of the highest olessings of a beatific after life.

At his request, Dr. T. B. Taylor, of Philadelphia, delivered the funeral discourse, and most acceptably to the many warm friends of Mr. Mitchell. He was the staunch friend and defender of persecuted mediums, surely he will have the reward of the

MIND AND MATTER FREE CIRCLE.

MONDAY, Sept. 29, M. S. 32. The Chairman opened the circle by saying, "I am requested by the guides of the medium to state that it is the wish of the control who proposes to answer the questions that may be asked, that there shall be but one question before the circle at one time, and that there shall be no interruption while the answer to the question pending is being given, by asking another question. At the close of the answer, I suppose it would be right to ask any question bearing upon the answer that has been given. He states that it would be apt to create confusion, and he requests that the questions be written. I believe that is all that it is necessary to say. The controlling spirit desire some questions bearing on the subject of Spiritualism and cognate The control purports to be Dr. Chalmers,

The Control. We say, at the same time, that we do not claim to be infallible. We give you the best light we can on these questions. I now take control and offer up this

INVOCATION:

Oh! thou Father of all light and life and love, it matters not to Thee whether we approach Thee as the unknown and the unthinkable, or as the God of the Christian, we can only comprehend as much of Thee as we contain in our own individualityno more. Each and every one of us may see Thy laws demonstrated in Nature, and the closer student we are of Thy laws, the nearer we approach to Thee. We ask Thee to bless and strengthen us this day, and that Thou wilt let no foreign influence, or influences that are acting against us to keep us from demonstrating the truth. Amen. Question. Please explain the difference between

electricity and magnetism.

The Control. Magnetism is the most powerful and the most plentiful of these two forces, and can he found acting, on all sides, more potently upon matter, than electricity. Electricity can only act through certain conditions, but wherever there is a human form, magnetism has power to act, but more where the dark races prevail, because, upon this planet, to-day the darker races exceed the lighter ones. Dark men and women are always magnetic; light ones electric—consequently magnetism, to-day, is more powerful than electricity in its influence on matter through man. If any one has any further question they would

like to have answered, upon this subject, I will try to enlighten them to the best of my ability. A voice. I would like to say a word. Mag netism

exists from necessity? The Control. Exactly so. The same voice. Electricity, only from condi-

The Control. That is correct. Question. Materialization; what are its possibil-

The Control. That will depend altogether upon the chance that mortals give for unfolding it. If you do not give the necessary conditions—if you are skeptical and always acting in opposition to it -its possibilities will not be much in this generation. But there will be a time when all advanced ideas must finally triumph. The day of their tri-umph can be delayed, but not finally prevented. To enter into this subject would take an hour's discourse -I am only giving you the kerrel of the nut; you

can dissect it as you please. Question. What assistance can mortals render departed spirits in the after life? The Control. To an advanced mind or a superior

intelligence they can render none, but to the lower orders of intelligences, or those that live upon the physical plane, they can do much. For the reason that if a spirit leaves the mortal body undeveloped and enters the future life, it must naturally remain in that condition until it can get light sufficient to advance. In that way you can render the lower order of spirits much assistance. But when a man or woman has attained to all that is possible in this mortal life you can do nothing for them, for they have achieved all the possibilities of earth a derive no more from it or its inhabitants. Question. Have we a right to expect any blessedness in the life beyond as a reward for good conduct

while in mortal life? The Control. Well, it would be certainly placing a very low estimate upon the mortal life, if we had no incentive to good actions. In that case there would be no reason to try to do that which is right. But, I suppose that this question might be very instructively answered if it was put in a different way—and that would be, how far good actions advance a man in the future life? If it is put upon this basis, I would say that it is the only currency that passes current in the after life. Do that which is right and you need never fear for your spirit's happiness in the future.

Question. What is the difference between materialization proper and what is known as transfigur-

The Control. Materialization proper is the manifestation of the spirit, without using the person of the medium. Transfiguration is where the medium is used, but this by no means shows any complicity of his in the manifestations. In ancient times, in the time of Hermes, the ancient Egyptian philosopher, transfiguration was looked upon with a great deal more awe and veneration than materialization was: because the ancient mind could understand the one and not the other. The ancient mind could not understand how anything could be made out of nothing. But they could understand when they saw a person in his normal state suddenly enrobe-glorified as it might be, right in their pres-Materialization proper can never reach, at least in this generation and for some time to come hereafter, that stage which will be the best understood by the mortal mind, because the one will not be as pure to your mortal senses as the other is. Materialization proper is purer in a spiritual sense, yet it will not look nearly as beautiful to your mortal senses as a transfiguration will.

Question. I would ask whether there would be any difficulty in answering that question asked last week—is there more than one spirit world? The Control. Not in the aggregate, but each

world or planet has its own system or spirit world. But this by no means keeps you from an inter-course with all other planetory systems; for this reason, that in the future life, desire in the human spirit wafts you wherever you wish to go, and if you reach a certain stage of happiness in the future life, and you are satisfied with that happiness, you may stay there for a thousand years until the monotony makes you desire something better. As soon as this desire takes place in your spirit, higher spheres are reached where you again meet a happiness suited to your wants.

Question. That then implies that there are other

spirit worlds greater than our spirit world or the spirit world connected with this planet? The Control. Oh, certainly; there are those planetary systems that cast off men and women better adapted for a spirit life than this planet does, This is the outgrowth of atmospheric conditions more than of individual action. You can expect no higher possibilities in the earth's atmosphere than it will allow, but under a purer and better atmospheric condition you might become an entirely different person, and therein lies the whole secret of the order of progression towards what you might designate as the infinite.

Question. I want to know whether there is any individual that eyer got all the possibilities that he The Control. To answer that plainly and positively, I could not, as I am here only to answer that

which I think I know. Question. You do not know of any such person?

The Control. I do not. The Chairman. I have never known this spirit control to make use of tle medium excepting at the

circle held one week ago. He may have communicated at other times, but it was without my know-The Control. On elin Brooklyn.
The Chairman. Therefore it is with difficulty he controls the medium. As he becomes more accus-

tomed to the control he will speak more readily through him. Many of the spirits that will take him this afternoon will speak with much less diffi-The Control here changed. "Hot! Burning up

where am I? What's this? What place is this?"
The Chairman. This is Philadelphia.
The Control. How came I here? The Chairman. That I cannot tell. Do you

realize that you are a returning spirit? The Control. No. no. The Chairman. You have returned to earth from the spirit life, and are controlling the medium.

The Control. Philadelphia! Yes, it comes back

me up. Fever! Yellow Jack-a blankened life! I have often heard that men had a spirit; but I doubted it. You say I am a spirit?

The Chairman. You are a spirit.
The Control. This certainly is not me. I may inderstand it; but it will take some time. But my friends and relatives—they live in a very dark part of this country; they don't understand much about this. But I am certainly here to-day, and no mistake about it. How I got here I don't know. I was known when here as Daniel J. Oliver, Holly Springs, Miss. Good bye.

The control changed. Life, eternal life! Thou art the great boon for which we all seek, and he who is best adapted to learning this great secret—a secret which I understood when here in a mortal state, although holding a prominent position, I concealed or denied that which I knew to be the truth. When men hold high positions, they cater to popularity; but when they come back here, in the way that I am speaking to you to-day, they have past through all that mortal popularity can do for them. But to use an old expression, Buy the truth and sell it not;" and in this future life you will have no regrets to keep you back from progression. As a politician in the mortal life, (and every one knows that a politician is often accused of being corrupt, when if their accusers, had they been placed exactly in the same position as him, might have been more corrupt than he was), I have my spirit standpoint in the future life and see men struggling for what? For a phantom. To-day they have it; to morrow it eludes their grasp. I speak feelingly to you to-day, for I realize that no tous occasion, in which I am the principal actor. I would warn you all and say, build your chance for happiness in the spirit life upon one sentence:— Have a heart that beats for humanity; and in this after life you will be little lower than the angels. My relatives and friends will know this when they see it. I have no doubt that they will accept it as coming from me. You will sign me,

BLANTON BALLARD, Louisville, Ky. Honorable—so called. Good bye.

Again the control changed. "GOOD AFTERNOON :- I believe I am among the Yanks, ain't 1? Well, I fought you fellows, and I fought you boldly, and if I did get licked I have got nothing to be ashamed of. I am an F. F. V., if you know what that is. I come here to-day because I couldn't help it. I have just been meeting an old mate of mine that I fought under and ought hard. He died of yellow fever down in New Orleans. His name was Hood, General Hood. We spirits are trying to fix him up, and I guess he will be all right in time. I want to send a word to my old friends around New Kent Court House in Old Virginia. Tell them that Major "Dick" is alive and kicking, and he knows just what he is about. I never was a friend to niggers, out I can't help it, it is in the blood—hereditary— I think that's your word for it. I want to say a word to them. Forget all your old prejudices and try to build yourselves up. instead of tearing down. Don't kick against the Yanks, for they are too strong for you; if you do, you will soon have worse luck than you have got now. I thank you all and wish you good luck. Sign me

RICHARD APPERSON, New Kent.

Again the control changed. "My friends are in this city. I was drowned off he brig Roanoke, bound from Philadelphia to Porto Cabello, West Indies. Myself and wife were both sweft away, as well as a Spanish gentleman, Senor Domingues. I leaned towards the Episcopal faith in my mortal life, and I must say that they have the vaguest notions of the spirit of any sect in Christendom. They have no idea whatever, that is worth being called an idea, of the immense knowledge that can be gained in spirit life. We wish to say, both wife and I, that in our mortal existence, if we only could have known the reality that we are meeting with, how much better off we would have been, inasmuch as we would have known the way more plainly and been able to adhere to it. But this is only the result of the way you are born into mortal existence. You cannot see nor learn everything in the brief space of a mortal life. I will say to those persons here to-day instruct the ignorant—tell them of what you see here to-day in the different characters that come here to give expression to their lives. Tell all in nortal flesh what you see, and if they don't believe you, let them come and look and observe for themselves. They will be much better fitted to enter into this future state, for I am here in my own spirit person, and the time is not far distant when you will be able to see our spirits, at the time we are either speaking or taking control of the physical nstruments. We are getting nearer to you day by day, and the veil of the holy of holies shall be rent in twain, and you shall look in and know that you shall live through all time. I am growing weak, for a space of time is allotted to each of us, and we must say our say and give way to others who are anxious to succeed us.

MR. AND MRS. GILLIS DALLETT, Of this City. A voice in the audience. That is the son and laughter-in-law of the president of the National Penn Bank.

The Chairman. Did they perish in that way? The same speaker. Yes, they did.

Again the control changed. "I merely wish to send a word to my father and mother, at Milton, Mass. They grieved much over my departure, but they need not have done so, although it is hard to lose a son who really loves his parents. I have reached only a dim consciousness of what is now spread out before me in spirit.

In fact, when I saw and heard the uproar and noise that is made about man living after death, I thought at times whether I would be able to live, or whether I would have to live hereafter. It is like little story I once heard of a missionary attending New Zealand chief who was dying. He said, "What shall happen to me after death?" missionary said he would pass through various transmigrations, but he fixed his dying eyes upon the missionary, and he said, "Where shall I go last of all?" That is a question that comes home to each and every one of us here to-day. Where shall we go last of all? I am not prepared to answer that, but I am prepared to say that I find my life continued, and where would be the use of this, if it was not to be eternal. I only come here to-day to send a word of cheer to those who are sad and in distress over the loss of their son; it is not a selfish motive either, but is one which every loving son

those that are left. Signed,

or daughter should be governed by, to console JOHN F. WARE.

Milton, Mass. It is a long time, as time goes. Plenty of injuns were around when I was here. I used to haul stuff in my time to Fort Edward, New York. I have got plenty of desceddants up in New York State to-day. You have got it a good deal easier than I had it, you folks that are living here now. I had to take things rough and tumble. It is many a time old John stood the risk of losing his hair. come here because a certain old gentleman says that will be benefited by it. Now whether I will or not I don't know, but I am going to try anyhow. I am just one of that kind, if I don't succeed I will try, try again. That is the kind of a fellow I was. have got plenty of this thing you call vitality, and am just as lively as ever I was; but I am confined. I want to get out. It is now just so far and no farther. Now I want this kind of thing put a stop

to, and I can only get it by coming here, so they say. I want to ask, after I get through, a little bit of advice from some one that is better posted than I am. Do you know I was one of those fellows that helped to make these here (rapping the chair with his knuckles) up at Rochester; that's the place. belong around them parts you know, and I felt an nterest in it, but still I don't understand it. I am only used as a kind of an instrument, a tool.] have got several relations all through that part of New York between Lake Champlain and all the way down to Albany, along that way. And just tell them that old John has been around—John Quackenbush, Cambridge, Washington county,

The Chairman. Shall I give you the advice you ask for? 'I suppose you understand this matter of the spirit control of medinms? The Control. No. I understand something of

The Chairman. Have you never controlled a me dium before? The Control. Never. I have helped to make The Control. Philadelphia! Yes, it comes back those raps.
again. I understand it now—on purpose to wake The Chairman. Your spirit friends have con-

cluded to help you out of that condition you speak of by bringing you back. It will be a great assist-ance to you in spirit-life, and we hope that you will come back again and tell us how you find it. The Control. All right. If I have any luck I will come back.

The control changed. It is necessary for some men to die that others may live: it is also necessary for certain individ uals to sacrifice their lives for great principles in order to further the law of progress. If I had not gone early to the spirit-life I could not have exerted such an influence against the late rebellion as did-in order to make it unsuccessful. I am here to say that we can only work in certain surroundings in which we are in mortal life, and he or she wh does the most to help and strengthen each and every fellow man and woman is the one that will reap immortal faurels in the after life. I am very much interested in the spiritual cause. I am resolved to push it because I know it is a truth. and I fear not its enemies upon this or the other side of life. As I did not hesitate, in my mortal state, to sacrifice my life to the cause of liberty, neither will I back down one iota as a spirit These manifestations are the bridge that overspans the chasm called death and he who would rob men of the proof of an immortal life, is meaner than anything I can characterize in the mortal or spiritual state. Let us have these manifestations. Let each anxious investigator and inquirer be convinced become, as a spirit, more and more the advocate of in his own mind; and you that are convinced be-the doctrine of destiny, because I look down from ware that you put not stumbling blocks in the way ware that you put not stumbling blocks in the way of progress for others who desire to drink of the waters of eternal life; for if you do, you will regret it long after planets have waxed old, waned and disappeared. For even after these planets have lost their force of cohesion your immortal spirit will be progressing onward and onward with this blot indelibly stamped upon it. I have held

Obituary Notice.

The circle closed.

the control as long as I am able. You will sign

ELMER ELLSWORTH, Colonel.

At Sea, June 14th, 1879, passed away, from on shipboard, on the North Atlantic Ocean, Carrol Sherbourn, four years and a half old, the youngest child of Captain R. F. and Kate B. Hardwick, of

He was with his father and mother on a voyage from New York to Anger, Java. All that saw the child loved him. There was not a sailor on board the ship but would have given his life to save him; but he must go, for his Heavenly Father had called him.

Mortality is the seed of immortality.

This beautiful child is not dead, He is transplanted, in the sphere Of angel atmosphere That we can draw so near. If we seek him, there we shall find him; But not in old ocean's coral caves, Nor on its billowy, bounding waves; He ascended on seraphic wings To the throne of His Father, king of kings, For of such is the Kingdom of Heaven.

His maternal grandfather, JAMES M. HILL. Malden, Mass., Sept. 20, 1879.

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Eating for Strength, by Dr. Holbrook 20 12
Common Sense, by Thomas Paine 20 12
Common Sense Theology, by Hamilton 20 11
Eating for Strength, by Dr. Holbrook 1.00 12
Eating for Strength, by Dr. Holbrook 1.00 10
Hedged in, by Mrs. Phelps 1.50 10
Hedged in, by Mrs. Phelps 1.50 10
Heathens of the Heath, A. Romance 1.50 10
Heathens of the Heath, A. Romance 1.50 10
Heathens of the Heath, A. Romance 1.50 10
Heathens of the Heath, Mrs. Kingman 1.50 10
Heathens of the Heath, Mrs. Kingman 1.50 10
Heathers of the Heath 20 125 10
The Koran, or Alcoran of Mahommed 1.50 10
Lift and Its Forces, Heath and Disease Correctly Defined by Dr. Porter 100 10
Man's Rights: or, How would You Like It. 15 10
The Nerves and the Norvous, by Dr. Hollick 100 10
The Battle for Bread 11 10 10 10 10 10 10 10 1

Watseka Wonder.
Biographical Sketches of Our Best Speakers
Jesus of Nazareth, biog. by Paul.
Hollow Globe, by Lyons.
The Gospel of Nature.
Spiritual Magazine, vols. I and II
Love and Transition, Mrs. Tillotson.
A New Theory of Life and Species, by Pool.

A REPLY! BY ANNA STEWART'S COMMITTEE

TO THE Unjust Attack Made Upon Her and Miss Laura Morgan, by John C. Bundy, Editor of "The Religio Philosophical Journal" of Chicago,

ASSISTED BYALF. S. HUTCHINSON, FORMERLY OF CINCINNATI, OHIO, NOW WITH JNO. C. BUNDY, AND WM. C. BALL AND SPENCER BALL, EDITORS OF THE "TERRE HAUTE EVENING GAZETTE."

Which was Published in their Organ, The R. P. Journal Saturday, September 20th, 1879.

To the Friends of Anna Stewart, Laura Morgan and Spiritualism proper. Greeting:-

The onslaught inaugurated by the editor of the R.-P. Journal against other mediums, was proof to us that Col. Bundy held the Terre Haute mediums in contempt, and would, should the time, opportune to his needs, come, turn his battery against them. His effort at an expose of Mrs. Stewart was made one year ago.

She had passed successfully the various crucial test conditions to which mediums are subjected, and an expose of her materializations was a foregone conclusiou.

Hope was revived; a new development of recent date in her mediumship began to attract public attention. We refer to spirit photography. Bundy, in the undertaking, secured the assistance of Mr Wm. O. Brown and opened a correspondence with the committee, asking their acceptance of a reporter. We knew our man and divined his purpose and object (vide correspondence Journal September 20).

The services of Dr. Kayner, to assist Mr. Brown, (in the expose) were secured. They met at Terre Haute by pre-appointment, November 22, 1878, Mr. Brown and wife, of Otterbein, Benton county, Ind., and Dr. Kayner, of St. Charles, Ills. Mr. Brown, who was the first to arrive, at once introduced the subject of spirit pictures-explained that he was a photographist and an adept in that linedid not hesitate to declare his belief that Mrs. Stewart's operations in that phase were fraudulent. He further stated that he bad an interview recently with Bundy whose opinion coincided with those expressed by him. He was politely requested not to express himself further until after an inves-

tigation was had. About one hour later Dr. Kayner arrived. The introduction between Kayner and the committee was mutually cordial and friendly. They were soon after invited to the seance room, and the investigation of the cabinet and its environs began at once, after which they visited Mrs. Stewart's gallery and other galleries in the city. Mr. Brown graduitously, as we afterward learned, devoted his time to the instruction of his pupil in the art of picture taking, that his services as a detective might prove available. At the evening seance an apparition appeared, and claimed to be the deceased daughter of Mr. Brown. She requested, during the interview with her father and mother, at the cabinet, which was, to all appearance of the parties, very impressive and satisfactory, that they would particularly observe the arrangement of her dress, especially the manner in which her hair appeared upon the head—explaining that she had the promise of the spirit band that they would, if possible, btain her picture at the close of the seance.

When the time came, Minnie, the entrancing control, invited all present, about eighteen persons, to go with them and witness the result. Mrs. Stewart, under Minnie's entrancement, placed her hands upon the camera with Mr. Brown, while Kayner superintended the preparing of the plate and development of the picture. When the picture was presented to Mr. Brown, he, holding it up between the thumb and finger, exclaimed, in the presence of the company, with emotions of unfeigned joy,-"That is a perfect picture of our deceased daughter, there can be no mistake about it." She had, in the picture, the hair and dress arranged to suit that which appeared on her materialized form half an hour before, when standing in full form on the rostrum, lovingly greeting ber father and mother.
On closer inspection, the correct name of the deceased daughter was found engraved with the pic-

ture on the -plate. The prejudice of Bundy's exposing detectives was made to melt like the dew before the morning sun.

On the the next morning, and while the evidence was fresh in his mind, Kayner, disregarding the wishes of his employer, read to us his notes of the last evening's seance to Bundy, in which he substantially stated that instructions imparted by Brown had represed him to detect from the had Brown had prepared him to detect fraud. He had noted the process of taking pictures through Mrs. Stewart's mediumship, and was unable to discover that she was practicing fraud, and was greatly puzzled. Mr. Brown was the first to leave. Before taking his departure, and on bidding us farewell, he expressed full confidence in materialization and spirit photography, as produced through Mrs. Stewart's mediumship. He further that Bundy, at a meeting in Chicago with him, a few weeks previously, had made the arrangement with him to meet his reporter and assist in the expose—that Bundy had drawn the cloud of

doubt over him, but could do it no more.

We reported to Kayner, before he left, the above declarations. Mr. Brown, since then, has passed to spirit life, and we thereby are deprived of his corroboration His worthy widow remains at the old homestead at Otterbein. The energy and activity exhibited on the part of Bundy & Co., to work up prejudices against Mrs. Stewart, lead us to believe that an attempt will be made to misrepresent Mr. Brown's pos t , n, to forestall which, we ask Mrs. Brown to excuse us for here introducing a quotation taken from her letter dated Otterbein, Indiana, May 21st, 1879:

MRS. ANNA STEWART, Terre Haute, Ind .- Dear Friend:—We now write you, begging you to come to us. A kind, loving husband and father was called to his spirit home last February, and we are yearning to clasp his hand once again and look on his loving face. May the angels guard, guide and bless you, is the wish of yours,

Very sincerely, MRS. WM. O. BROWN.

Mrs. Brown, as had her husband, has our confidence and highest respect, and we much regret this necessity for referring to her private correspond-

Dr. Kayner, by telegram, notified his employer after Mr. Brown left, that he desired to extend the time allotted. The request was granted, but the longer he remained the worse for Bundy. Before leaving, his confession to us, and others, of his convictions favorable to Mrs. Stewart, drew from us a flattering letter directed to Bundy. Our compliments caused him to reply, in which, among other

things, he said: "I have carefully studied his (Kayner's) detailed report, and conclude that it will not advance (retard) the interest or knowledge of Spiritualism to publish the same. I shall, therefore, file it away with other similar data and await a more favorable opportunity, when I hope we may get something more conclusive (of fraud).'

We did not expect Bundy would publish the report, they having failed to accomplished their purpose, and but for Alfred S. Hutchinson, Dr. Kayner would, in our opinion, never have been disgraced

by the publication of his foolish report. A member of the committee received a letter of inquiry from the Hutchinson referred to, dated at Cincinnati, No. 330 Vine street, April 25th, 1879. Among other things he says; "During the past few weeks I have received various communications through mediums here, in which I have been told by a very dear friend, that if I would visit Mrs Stewart, that she (my friend) would appear to me." On his arrival, about one week later, we ascertained the dear friend referred to was his affianced.

After his second seance, remarks-inuendo-by him indiscreetly made, reflecting prejudicially against Mrs. Stewart, resulted in closing his further investigations at the Stewart seances. We now believe his visit to Terre Haute was in the interest of the enemies to Spiritualism-Bundy most likely at the head of the conspiracy. He was evidently disconcerted when told his investigation was closed; but not discouraged, he began at once to canvass
the city in search of gossip and found much to
gratify him. Publicity to his collections was given brough the columns of the Terre Hante Evening

A visit to Chicago was made during the time. and, on his return, the effort to disgrace the medi um was redoubled, making the charges against Mrs. Stewart, personal and malicious. This caused Mrs. Stewart to bring suit for libel, which is now pending against the editors of the Gozette. Much of that which appears in the R.-P. Journal is a re-

hash of the Gazette articles. We will notice briefly the statements under oath made by these parties each in its order, but must first call attention to the fragility, the result of egotism and prejudice, found in Dr. Kayner's report; not that anything we can say will add to the ridiculousness thereof. An effort on our part to paint the lily would be equally

It may, however, be instructive to him to be told that his ignorance of the laws controlling materializations is made clearly manifest to the intelligent Spiritualist—his egotism and bigotry cannot be overlooked by the intelligent reader—the thousands of unprejudiced minds who have attended the Stewart and Morgan seances will, on reading his explanations of how the thing is done, be forced to give expression to their indignity by smiling contemptuously at the egotism and ignorance of the man. Take as an illustration his explanation of the voice being carried by means of the circular ventilating pipe, located on top of the cabinet, and made to strike the seat occupied by the medium. Again, "White Fawn came to Mr. Gile, embraced nin, and after shaking hands all around went down under the floor." Compare this with the follow.

When Eli Conner dematerialized while I was holding him by the hand, in shortening from the stilts (sic) the black pants or dress caught on something, the right leg was raised up (sic) and showed on it what looked, in the dim light, like loose, white drawers with ruffled band at the ankle." Is t possible that Kayner is so ignorant that he does ot know that those who have witnessed the wonderful phenomenon of dematerialization at the tewart seances, will look upon his explanation with supreme indignation? To follow him further n his efforts to serve his employer, by criticising his inconsistency in the effort to show humbuggery on the hypothesis of legerdemain, would be inexcusable folly. We therefore pass to a limited consideration of misstatements found in his report.

Ve quote first in order. Dr. Pence says: "While he is convinced that it is what it purports to be, cannot swear to it—he cannot say he snows he has seen spirits—but would say he believed he had. No one of the committee has ever ouched the medium while the form was in sight.'

To the first paragraph we acknowledge that we would not say, much less swear, that we had seen a spirit, (we are more conscientious on the "swear" than some of those we wot of); but if need be we can swear with a clear conscience that we have seen the materialized form of the spirit. We are as confident of that fact as we are that we have seen Dr. Kayner. We appeal in reply to his statement embodied in the second paragraph for its refutation to those who have been permitted, a privilege granted at each and every seance, to clasp hands with the medium and the materialized hand, retaining the latter until by the process of dematerialization, the form is made to melt away. Kayner, on referring in his report to the test of holding the hand of the medium and the form of the spirit hand at the same time, reports that the touch cemed soft like a touch of flesh, more like a bare

foot than a hand. Does Kayner suppose the fifteen persons at that eance have forgotten the positive assertion that there were three hands, he could not be mistaken as to that fact?

"Mrs. Stewart refuses to allow any examination of her person or clothing at her public seances and at the private ones only before going into the cabi-We are surprised at his indiscretion. Kayner must know that the falsity of the above statenent is known to hundreds.

"During my visit the committee were evidently t their wits end what to do." Pshaw! His foolish remarks and suggestions connected with flagrant egotism and bigotry would place any one at their wits end; it was at times almost impossible to sup-

press a contemptuous smile. "I said you do not comprehend my position. An unfavorable report from me would do me more harm than it would you or the medium." We did comprehend his position, however, and conjectured then, and our opinion has not changed, that he was at the time under the inspiring influence of the spirits. He may live to see the prophecy verified. Having devoted sufficient time to his incongruous statements of what he saw and did in his Investigation of materializations, we pass to a brief notice of his report on spirit photography. We have beed, however, that Mr. Brown became a convert and Dr. D. P. Kayner acknowledged he was puzzled. Suffice it now to say, since then, Kayner has studied Price's explanation and has the effrontery to incorporate the foolish theory offered by Price and palm it off as his own. We shall, in our reply to Price, refer more particularly to this part of the subject and will now introduce the doctor's report of his experiences with Miss Laura; prefacing that on receipt of Bundy's letter we called on the Mor-gan family knowing that the unjust treatment of Bundy toward Laura had justly caused them believe that Bundy would not do her justice. We agreed with Morgan, hence our assurance in the reply to Bundy, "any report from them (Bundy) favorable or unfavorable can do us or our medium but little good or damage; they have progressed beyoud the power of any reporter to drown them out We say so to-day. We or snow them under." defy Bundy and his bosts. "Laura has medial power sufficient to sustain her in the estimation of all reasonable minds, and as before stated in the correspondence, "for the unreasonable and prejudiced we have but little sympathy and no time to fool away.'

Laura finally, though unwillingly, consented to grant Bundy's reporter privilege to investigate her powers. That we prejudged Bundy correctly, the housands who have attended the seances at Laura Morgan's and Anna Stewarts's need not, after reading the R. P. Journal, be told-nor need we ask hem to hold Bundy, Kayner & Co, up to scorn. Neither need we say to the new investigators who are daily in attendance at the seances—who witness the phenomena after Laura is placed under the most crucial test conditions—that injustice has been done, and the R. P. Journal is unworthy the patronage and confidence of the worthy Spiritualist. And further, the question may be properly asked. what good is there to such minds as Bundy, Kayner & Co., in fraud proof conditions anyway?
We are now done with Dr. D. P. Kayner, and

will pass to the consideration of the wonderful revelations of fraud revealed, under oath, by P. P. Price. Let us preface, however, our introduction of Price to the reader, by saving that any statement. made by him, under oath or otherwise, to those who know him, would not be worthy of our notice; but the publicity given to his falsehoods, through th R. P. Journal, make it necessary. Before doing so, we must digress, to explain that in Septemper, 1876, Mr. Wheeden, of Wintersett, Iowa, was told by the spirit band that Mrs Stewart had medial powers for spirit photography. Mr. Wheeden, who is a photographist, introduced, by placing a camera in Mrs. Stewart's sitting-room, the experiment. The result was other forms, which we retained and now have, than Mrs. Stewart, appeared with her on the plate. His time was limited, and after a few

efforts it was discontinued. In March, 1877, Mrs. Stewart visited Murphy's gallery, which resulted in her obtaining three negaives, each of which presented other forms than her own. Murphy refused to print from either; neither would be sell the negatives. She afterward called at Wright's gallery, and met P. P. Price there-Henry T. Biel, conductor. Biel says, in his statement at that sitting :--

"The negative then made was bought and taken away by her, we taking no prints of the same for This negative taken by me is the one from which the picture of herself was made in the large picture sold (sic) by her, where she is represented as surrounded by her spirit band. I would add that when Mrs. Stewart obtained the negative of herself, Mr. P. P. Price was with her, and directed now it should be made."

Mrs. Stewart explains that Price, so far as known o her, had nothing whatever to do in directing how it should be made—that he proposed that if she was suited in a negative to print her pictures at a reduced price, as he was out of business—he had no gallery, but was prepared with all the ne cessary apparatus for such work. The negative was not satifactory, and she left it in the possession of Biel, promising to call at some other time. A ew days afterwards Price presented a proof print from the negative, which represented a number of other forms surrounding ber. He said, after she passed from the gallery, he, by a close examination of the negative, found the figures there represented that he then secured the negative; by the aid of his mediumship and chemicals, he obtained the result and proposed to print as many as wanted She obtained the proof and gave to us the above

history.

We knew Price to be unreliable and had no confidence in his statements. Prompted, however, by curiosity, we called on him and requested to see th negative. He said that his wife, who was prejudiced, on seeing one of the pictures, in a passion destroyed the negative; but he thought it could be

reproduced, and explained to us that when in the photograph business, spirit pictures, to his annoyance, would appear on the plate, and added that but for the prejudice of his wife, he would be pleased to extend the experiment with Mrs. Stewart. We remarked incidently that he could have a room for the purpose in Pence's block with Mrs. Stewart's consent. He said if he could reconcile

his wife he would accept.
We had, at the time, Henry Lacroix, of Montreal, Canada, investigating, who was very anxious that the experiment should be made. "Price" was the only available man, and although we would disdain to make him our associate, on his report that the consent on the part of his wife was had, we permitted him to bring his camera, which was placed in the room since occupied by Mrs. Stewart. During the six or eight days, the time Price remained, a number of pictures were produced. Price" did all the work and received all the money. One dollar each was the price charged by him. The amount received during the time would aggregate probably twenty or thirty dollars. Henry Lacroix called public attention to Price's powers as spirit photographist in his report, published in the P. Journal

Mrs. Stewart was, at the time of introducing the experiment, preparing to visit relatives West, and old him, after Lacroix left, that she could not coninued. The only assistance, however, that she was supposed to render was to stand with Price at the camera when a picture was to be developed. Price secured a gallery on Sixth street and solicited custom, as a spirit photographist. The publicity given to his supposed powers by Lacroix, flattered Price, and he no doubt expected to realize largely by the operation.

To furnish additional zest, the committee, in company with Mrs. Stewart, by Price's special request, and just betore Mrs. Stewart started on her visit, called at Price's gallery for the purpose of making an effort, as Price explained, to reproduce the original picture. The negative then obtained as Price represented, was a success-a proof print would be had in a few days. Mrs. Stewart left on the next day, and soon after "Price" presented the committee with a proof print as promised, with the proposition to print as many pictures as wanted; he nowever, was short of chemicals and would be under the necessity, before furnishing said pictures, of asking us to furnish the necessary materials.

On examination of the proof we found it to be an exact copy of the original-which gave the lie to his statement that in a fit of anger, the result of prejudice, the original negative was destroyed by his wife, and we refused the proposition. "Price," on his own account, unsolicited, did print from the negative-to what extent we do not know. have a finished copy, the only one we or Mrs. Stewart ever had. Bundy, boastingly, says he has a copy, in relation to which he says:

"This picture, which is doubtless familiar to many of our readers, was published (it never was published) about two years ago and has been sold by Mrs. Stewart (she never sold one)." Doubtless many of our readers possess a copy of

this picture and will recognize the description—we have in addition a copy of spirit band photograph the original negative from which fifteen of the purported spirit forms were taken and which demonstrate beyond any possibility of question the fraud ulent character of this pretended spirit photograph. That you, Bundy, have any negatives used in deception by Mrs. Stewart, or that any such can be roduced or ever existed, we know to be false. How many Price may have used we know not. If he ever sold any we have no knowledge of it. Bundy has our consent to make such use of it as seemeth to him best. That is the photograph described by Biel and which he says under oath, was sold by Mrs. Stewart. That is the picture which Harriet Adams, under oath, says: "I am familiar with the large photograph representing Mrs. Stewart and her spirit band. To my absolute knowledge (sic) a number of copies were issued. I have seen several in the possession of my boarders who said they had bought (sic) them from Dr

Pence." What does an oath amount to any way?
In reply and in contradiction to the statement. under oath, by Biel and Adams, though we destroy Bundy's proof of fraud by exhibiting that picture, in the interest of truth and for self-protection, we tate first, that Bundy, in our on anything that militates against Mrs. Stewart and mediums generally. Second, Biel was premature in stating, under oath, that Mrs. Stewart had sold such pictures. Third, Mrs. Adams never saw such a picture as described, under oath, or anything re-sembling it in the hands of her boarders, represented by them to have been obtained, either by sale or otherwise, of either member of the committee, Mrs. Stewart, or any agent. Lastly, we now offer a reward of twenty-five dollars, payable to any person or persons, when they exhibit a picture or pictures, of the description above referred to, or anything like it that has been furnished by gift or sale, by either member of the committee or Mrs Stewart, or by their order. It will be observed that Price adroitly, and for prudential reasons, avoids reference to the sale of that picture; but is not as scrupulously careful in making the statements which follow the proof of the falsity thereof is not, be thinks, so clear. He says:

"The first picture taken at Pence's block was repetition of Mrs. Stewart and her band." No. 1.) "For several weeks the business was thus kept up at Pence's hall," (lie No. 2) "Mrs. Stewart's only share in it being to lay her hands upon the camera when the picture was supposed to be taken;" true, the few days he was at the Stewart room that was the "only share," (no money in it-for her) she had in it. "I would here say that the negatives from which the earlier pictures were procured, were bought from Murphy's gallery. hundred was about the number then obtained, but many were obtained from other sources." Price feels safe in swearing to the above. Murphy, he knew, had passed to the spirit world, and his statemeut could not be had. That Price for his deceptive purposes may have procured negatives, we would not doubt, but that Mrs. Stewart ever resorted to such a course to procure pictures, we are confident is false.

Price, as before stated, after leaving the Stewart oom, opened a gallery on Sixth street, and the notoriety and endorsement given to his powers as a spirit photographist, by Henry Lacroix, caused visitors to seek his gallery. When our opinion of Price was asked, which was of frequent occurrence, Lacroix on his second visit, a few months after his public endorsement of Price, being among others to receive the reply, that we had no confidence in Price-that he was considered by us as deceiver and chronic liar. Price on being told that we distrusted his honesty, proposed to make a statement, under oath, that he was not practicing fraud. His oath, however, was worth no more han his word, and neither of any value to us. His statement that Mrs. Stewart confessed to him

the fraud, in materializations, she was practicing, is scarcely worth a denial. Its falsity ciently palpable. In replying to his (Price's) further statement, that Mrs. Stewart boasted of having a trunk full of presents given to her while impersonating spirits, and for whom such presents were intended, we ask the reader's indulgence. We desire, for the instruction of others who may visit the Terre Haute mediums, to digress from the subject under consideration, to explain for their benefit, as well as to give the lie to Price's assertions; and also to the statements written by Hutchinson and published by the Terre Haute Gazette, in which the bold assertion has been made that visitors, through our advice and influence, have been induced to give their supposed spirit friends gold watches, fine jewelry, and other valuables too numerous to mention which were, as supposed by Hutchinson, retained by Mr. Stewart; and it was conjectured by him that when a sufficient amount of these valuables had been collected, they were shipped to a Chicago broker and the funds realized, returned to Mrs. Stewart.

That any thing of the value indicated has been given by the advice or suggestion of the committee or Mrs. Stewart, we deny. We have, however, re-peatedly suggested to investigators, and they have cted on our suggestion, the propriety of securing, as a test, some little present, such as a scarf, necktie, rosette, handkerchief, etc., that they might, on visiting other mediums, or on their return at some future date, to this place, witness in the hands of such spirit friends the return of such presents. Many who presented their friends with such articles have, on their return after months and years had the identical article returned by the one to whom it was given. We have never, however, counselled or advised that such presents in value should exceed more than a few cents, and we now offer a reward of twenty-five dollars to any person or persons who will make it appear that we, Stewart, or any person connected authoratively with the Stewart or Morgan seances, have advised differently than above stated. It would be but a waste of time to follow Price

beginning of our first knowledge of him to the present time, we have considered him a man of no Referring again to Biel's statement, in which

the charge is made that "Pearl Scarff, a young woman in the employ of Mrs. Stewart, came to the gallery and requested that I make for her two tin type copies of a large picture of the late Mayor Edwards hanging in the gallery. When they were given to her she remarked that the pictures would be worth a great deal to her. Two days after this a brother of Mr. Edwards, of whom the pictures were taken, called up in the gallery, having in his possession a tin type that had been taken by Mrs. Stewart of his deceased brother.'

In reply we give the statement of Pearl, and add that Mrs. Stewart was not under the necessity of resorting to that course. She has since then, under our supervision, obtained two good and recognizable pictures of Col. Edwards, representing him in full form. In the one he holds a cane, as was his custom—the other also full form, with a cigar (characteristic) in his hand.

But we will now introduce "Pearl" who says, "I became a member of the Stewart family, April 20, 1876, and remained an inmate of the said family up to June 14, 1879, at which last date, I was married to Edward Morgan. I have carefully noted the affidavit of Henry T. Biel, published in the R P. Journal. September 20th, in which among other things he says, 'about a year ago, Miss Pearl Scarff, a young women in the employ of Mrs. Stewart, came to the gallery and requested that I make for her two tin-type copies of a large picture of the late Mayor Edwards, hauging in the gallery. When they were given her she remarked that the pictures would be worth a great deal to her.' Henry T. Biel, who is said to be a photographer, in the establishment of D. H, Wright, evidently intended by the above to discredit the genuineness of a picture of said Edwards, purporting to have been obtained through the mediumship of Anna Stewart. In reply, I, the said Pearl Morgan, declare that no tin types were obtained by me. I further state that during the three years and more of my intimacy in the Stewart family, I never saw or heard anything said or done by Mrs. Stewart or any person or persons connected with her seances, that indicated fraud or any attempt at fraud. She always deported herself in a commendable and lady-like manner. To the above statements I am ready, if need be, to make the same under oath, Terre Haute, Oct. 4th, 1879.

PEARL MORGAN. John C. Bundy follows Mr. Biel, and in his comments, refers to certain pictures obtained by Ansel Edwards of N. O., in which an effort is made to show that a fraud was practiced on him. It is a strange coincidence that those who would have been valuable witnesses for Mrs. Stewart, referred o by the accusing party in this tirade against her, should have passed to spirit life. Mr. Brown, "Kayner's" assistant; Murphy, the photographist, and lastly Ansel Edwards. There was, however, something inexplainable connected with Edward's pictures. There is in each and every phase of mediumship certain inexplainable phenomona which should not, and does not, when properly understood, implicate the medium; and we know the ase under consideration to belong to that class. It is true, as Bundy says, the picture which he ob tained, and which he at first supposed might be intended for his wife; proved to be an exact copy of a picture representing Mrs. Margaret Fuller. is also true that at his cabinet seance, when hi spirit wife appeared in a materialized form, he called her attention to the picture, and she said it was not her; and while hundreds have been favored at the Stewart gallery with unmistakable pictures of spirit friends, there has been other in stances than that which happened to Mr. Edwards of a similar character, experienced by others. We have a case in point furnished by Mr. John Thomas, a gentleman of the highest respectability. give it as furnished by him.

TERRE HAUTE, Oct. 6th, 1879. I, John Thomas, of Kirksville, Adair Co., Mo., certify that, ten months ago, I was investigating at the Stewart seances. During that time, I obtained several pictures, among them was one which I readily recognized as a lady friend, who had not yet passed to spirit life. I retained the picture and on my return home, I presented the same to her, when to my astonishment she produced a photograph of herself of which the one obtained by me at Terre Haute, proved to be on close inspection, an exact copy. The lady referred to never saw Mrs. Stewart, nor did Mrs. Stewart bave any chance of obtaining the photograph referred to, for the purpose of securing a copy. I will further add that during my investigation, I closely observed every process taken, and was unable to Detect any every process taken, an thing indicating fraud.

JOHN THOMAS.

Have spirits power to copy pictures, photographs, etc., belonging to the material plain, and pass them back? It would seem so; but we leave the question for scientists and 'savants in the future to an

Dr. Wm. Decroix Tinley, being duly sworn upon his oath, says; "I have spent five days investigating the so-called spiritual phenomena, given through the mediumship of Mrs. Anna Stewart and Laura Morgan, of Terre Haute. During all my investigations at both places, neither myself nor any of the other visitors received personal evidence of recognized any forms issuing from the capinet. A Mr. Fleming, of Pittsburg, Pa., told me that he had been attending regularly for six weeks and had received nothing in the way of personal evidence or

satisfaction of any kind.' The remainder of his testimony in which he refers to seeing a black string and other evidences o fraud equally foolish, will amuse those who have attended and may attend the seances. In reply to the statement that none were recognized in the seances attended by him, it may be sufficient to say that in each and every seance, given by Mrs. Stew art and Laura Morgan, recognitions are had. He misrepresents Fleming, who was here on other business, remained in the city some eighteen days, during the time attended a number of seances, and expressed to us and others full and entire satisfac tion. In a letter of inquiry, addressed to a friend, the writer says:

"Dr. Tinley tried to edit a small paper proved a failure—as a doctor he is a fraud." He might have added, the doctor, as a buffoon, is a success; but we are anxious to introduce the madam Mencher and must leave the doctor.

The statements made by her, however, are founded on gossip. She is, we understand, to be a witness to discredit Mrs. Stewart in the pending libel suit against the Bulls, which will give Mrs. Stewart : chance to show up Mrs. Mencher. Kaufman, no ticing her reference to him, in the affidavit made by her, furnished the following, which we embody in our report:

"TERRE HAUTE, Sept. 23d, 1879. Some time near the middle of July, 1877, I was n Terre Haute on business and while there learned that P. P. Price had fitted up a gallery on Sixth street and was engaged in taking spirit pictures. went there, no one having any knowledge of my going. Price claimed to be a medium for that phase of manifestations. While making preparatious for taking pictures, Mrs. S.R. Mencher, whom I had met the evening before at Mr. J. L. Morgan's, came in and requested the privilege of being pres ent, which was granted. He made some eight or more trials, which resulted in obtaining two imperfect results, for which I paid him twenty-five cents a trial. I believe he has some powers in that direction, but I afterward learned that his general character was bad, and the Spiritualists had no confidence in him as a man. The short acquaint ance I then formed with that Mencher woman resulted in a visit by her (uninvited, however.) to my residence, seventeen miles west of Terre Haute, Paris P. O., Ills. I soon learned to my sorrow that she was a terrible gossiper and mischief maker. That she accompanied me to Murphy's gallery is false, I never having been there. That Price took seventeen pictures for me is also false, as there were but two imperfect results. Her whole statement as it relates to myself, is false, and from my expe rience with and knowledge of her, I would not be lieve her under oath. My present address is Arkadelphia, Clark county, Ark.

R. B. KAUFMAN. P. S.—I am ready at any time to seal the above under the solemnities of an oath. R. B. K." We have made an unsuccessful effort to find the affiant whose statements follow Mrs. Mancher's whose name, for good reasons, is suppressed. The statements are made up of the usual gossip credited to a Mrs. Brown who was here figuring in spsritual circles during the year 1873, who wound up her career in an effort to expose Mrs. Stewart.

In referring to Mrs. Stewart's mode of answerng sealed letters, the process of steaming over tea-kettle is charged against Mrs. Stewart, and it is further explained that on receipt of letters written further in detail. Suffice it, that we have known him personally for twenty-five years, and from the in German (which often happens) Mrs. Stewart

not knowing the German language, her sister-inlaw, Miss Stewart, furnished the answer-she being a good German scholar. The truth is Mrs. Stewart has no such sister-in-law. Much more is charged to the sister-in-law which is false and unworthy of notice. The affiant further says:

"Dr. Allen Pence, one evening at a seance with Mrs. Stewart, stated to me that Mrs. Stewart always helps on the manifestations when they do not come of themselves—he added, all mediums do the same." It is scarcely necessary to say that that statement is false. The affiant further claims to have caught Laura Morgan with Sally Cooper practicing fraud. Such silly twaddle may interest Bundy & Co.

Following the above statement, "made by a responsible person (sic) in Terre Haute," whose name is suppressed, and who most glibly swears to what John Stewart said, belongs to the above class of gossipers, and we leave it for Bundy & Co. to nurse and they are welcome to all the nourishment they can give to it.

To fill up, and having nothing better, they, Bundy, Hutchinson & Co., introduce the old statement of Laura C. Owen, who figured at the Woodhull convention, Chicago, in 1873. On her return home to Indianapolis she had much to report. Among other things she referred to the Stewart expose. Her statements were published by The People (Indianapolis) and reproduced by the Terre Haute Gazette and now appears in the R.-P. Journal. "Dolly," as she was familiarly called by her intimate friends, was not at the Chi cago seance, but like many other persons of like alibre, seemingly knew more about it than those who were present. Our reply to the Woodhull report was a full refutation of the falsehoods with regard to that expose, and it is unnecessary to go over the ground again. We have copies, however, on hand of our defence of Mrs. Stewart, which will be furnished to those who wish to investigate the Chicago expose fallacy. The reported conversa-tion "Dolly" had with Mrs. Stewart and her mother-in-law, Mrs. Sayles, which appears in the R.-P. Journal, is an extract from the same article. At the time it was reproduced in the Gazette, we replied to it, and since then "Dolly" has remained silent. She married Mr. Haltschneder, in the year 1874, and since has resided at St. Louis, Mo. copy from statement the following, which, as before stated, is a reproduction. Mr. Sayles is made

"Mrs. Stewart has been in my family for some time and has caused more contention and family jars than any other one woman could in any other family. I know her to be a humbug; but then the girl wants to make money and I guess she is about as honest as any of them and therefore I keep my mouth shut. Mrs. Sayle then showed to Mrs. Owen the red flannel shawl that she stated was used by Mrs. Stewart when impersonating the materialized spirit of an Indian maiden. Promptly in denial of the re report of "Dolly" with regard to Mrs. Sayle, the following card appearéd :

Editors Evening Gazette: Permit me to say, through your paper, that the statement made by Laura C. Owen in regard to the interview she had with me concerning Mrs. Stewart, the medium, and which appeared in the Sunday People of the 9th, and was reproduced in your ast evening's issue, is not correct. Although I not deny her uncouth visit, I do not recognize her

not deny her uncourse. The report as facts. Respectfully, Mrs. M. SAYLES. Nov. 13th, 1873.

We next in order introduce to the reader the statements made by Mrs. Adams. We would, however, gladly pass her silently by. Justice to our-selves, the medium, the public, and the cause demand a notice. In justice to Mrs. Adams we will state that in our interview with her, she acknowledged that her interviewer, Alf. S. Hutchinson, deceived her. We must, however, criticize it as it appears before the public. Her acknowledgements us were sufficient to show that her prejudices were fully alive. Our experience does not accord with her statement that only about one-fourth (sic) of the visitors were satisfied.

The reference to Mott we do not care to critize. We will admit that Mott was here, and, we regret to add, acted imprudently. In his favor, we will; out of justice to his mediumship, (and right here let us digress, to say that we defend true meaiumship), regardless of what the medium may say of us, declare our full confidence in him as a medium; and feel that investigators who act upon our suggestion will thank us for recommending Mott, and advising those, who desire to know for themselves the realities of a future life, to visit Mott. The statement made regarding the large photo-

graph was sufficiently noticed in our reply to Price. We will add that Mrs. Adams saw, while in our ossession, the proof sheet of that photograph. Without stopping to quote the language of Mrs. Adams in regard to what she saw at the Stewart seances, we will give a correct history of her investigation, and leave the matter with the public. The reader may, if desired, compare our statement with her version.

During the year 1873, before public attention was to any considerable extent called to Mrs. Stewart's mediumship, Mrs. Adams was invited to join in our sittings. We very soon discovered her dices, which closed her investigations. After taking charge of the boarding house, we were repeatedly importuned by visitors to grant her admission to the seauces. We for good and sufficient cause reused. On one occasion, without our consent, she came to the seance, by the solicitation of friends, and we were under the unpleasant duty of politely requesting her, before the seance began, to withdraw, hich she did, Those who then condemned us will, we trust, now justify our course towards Mrs. Adams.

We will explain with regard to the skepticism on the part of Mrs. Pool, referred to by Mrs. Adms, at the time the Chicago expose was rife, and before Mrs. Stewart returned, Mrs. Pool weakened; but after a full investigation and exlanation was had, confidence was restored, and up her last moments remained a steadfast friend to Mrs. Stewart.

We know that while Mrs. Pool was on her death ped, and in her dying moments, Mrs. Stewart was among her most welcome friends. Members of the committee in company with Mrs. Stewart, by special request of Mrs. Pool, were in the habit of nolding seances in her bed room, that she might, her dying moments hold sweet communion with her angel friends, for which Mrs. Pool, in our presence expressed to Mrs. Stewart her most heart elt thanks. One more reference and we are done. Mrs. Adams says, "While I was keeping the Pence Hall boarding house, Dr. Pence would frequently juestion me regarding his visitors, and appeared desirous of gaining points and drawing me out regarding what I might know of them." On being confronted by the committee regarding that statement, she equivocated, and positively refused to confirm or deny. The affiant who suppresses the name to the fol-

lowing affidavit has been found, and proves to be an unsophisticated boy of 17 summers. "AFFIDANIT OF MR. ----

Name suppressed for the present. Being duly sworn upon his oath, says: On the evening of March 31st, at the anniversary eance, I obtained a seat on the side of the cabinet, and within ten feet of same. I was in company with a lady, who also saw what is here stated. On that evening the spirits, as was said, brought their own lights, thereby partially illuminating the cabinet, as well as their own forms. From the position we occupied we could see into the almost closed door of the cabinet and we several times distinctly saw a dark lantern, with the rays of light shining through the joints of same, in the hands of Mrs. Stewart. We also saw Laura Morgan, who was in the cabinet with Mrs. Stewart, rub matches upon her breast after wetting the ends of same in her mouth, producing thereby a phosphoric glow to her person, which was said by the faithful o be a spirit light.

Upon another occasion, a lady of my acquaintance, and living in the same house, presented to Laura Morgan's control a necklace, which said conrol promised to dematerialize and present to a friend of the donor. Presents are often made to the spirits in this manner, the presents in all cases eing alleged to be dematerialized and rendered forever invisible to mortal eyes. After this lady had left the city, I happened to call at Morgan's house, and saw and identified this necklace in the possession of Laura Morgan, or rather, saw it hanging up in her room. Regarding the identity of said necklace, there is no possibility in my mind for question, as I was enabled by certain marks to dentify it.

Sept. 7, 1879." Ossian A. Connant, who proves to be the affiant to the above, attended in company with a young inconsiderate girl, the double seance, Sunday the 30th of March last. He was properly excluded

from the seance 31st. His conduct at and indiscree remarks concerning the seance on the evening before, caused those having authority to refuse, on his application to admit him. His social relations observed by the committee with Alf. S. Hutchinon, led to his detection. On being confronted, in presence of his father, by the committee, he admitted his guilt, and when shown by diagram the impossibility of his seeing the lantern, had Mrs. Stewart possessed one, he found he was caught, denied having made such a statement, and in his verdancy said he would call on Ball, the Gazette man, and make him correct it We see by the R. P. Journal, of the 4th inst., he has corrected it by saying that he saw it on the floor in front of Laura Morgan. He also corrects the statement concerning the beads, which he now says he did not see. Would it not be about as creditable to this beardless boy if he would make a denial of the whole thing? His explanation of how the spirit light was produced is too contemptible to require

The committee next called on Sally H. Cooper. She explained, in presence of her mother, substantially as follows:

"After repeated solicitations by Hutchinson to make a statement she consented to do so. Afterward he' returned bringing Ball with him. They had the statement written up and she signed it. Ball administering the oath." Upon calling her attention to the following clos-

ing statement, viz.: "With a full knowledge and understanding between us, Mrs. Stewart would often solicit me to go with her into her cabinet in Pence Hall, for the purpose of aiding her in her manifestations as I did or Laura. I did not do so, principally for the reason that Laura was very jealous of me assisting any other medium.

SALLIE H. COOPER.

August 26th, 1879." She acknowledged that Mrs. Stewart had never equested her assistance to practice fraud, as she claimed Laura had done; and she had not intended by her statement to have it so understood. She further denied the statement that "many of Laura's tricks I taught her myself, and her father taught her the remainder." The mother said the statement of Sally Cooper was obtained claudestinely under her (the mother's) protest. In conclusion, it may be sufficient to say that Sallie is half-sister to the wife of S. S. Baldwin,

the medium detective and spiritual exposer. The statements, under oath, made by J. L. Allion, Jr., the night-watchman at the St. Clair House, is hardly worth notice. To give strength to his statements, he introduces the names of certain parties who he says were present. Would it not have made a better showing on the part of Hutchinson & Co., to have taken the simple statements, unqualified by an oath, of the witness to whom he re-

We are now through with the affidavits and leave the matter with the public. We cannot, however, close our criticisms of the course pursued by Hutchinson, Ball and Bundy ogainst the Terre Haute mediums, without briefly noticing the interview had with one of our most respectable citizens, Beebe Booth, now in his 87th year. At our interview with Mr. Booth, he stated that their privacy was invaded, on the evening referred to, just as he wrs preparing to retire. Finding who the intruder was, he politely informed Mr. Hutchinson he did not want to have any conversation with him. The persistent young man pressed his interrogotories under the protest, and his interview resulted in what Mr. Booth, on hearing it read, indignantly remarked, "it is all bosh. Was there ever a greater breach of courtesy committed than was made by this contemptible young man by intruding his unwanted presence upon this aged couple at that unseasonable hour? A brief notice of the card published in the R.-P. Journal of the 4th inst., and we close. The card is a statement purporting to come from Thomas Gales Forster and wife, which is as fillows;

'THOMAS GALES FORSTER ON THE PENCE HALL PRESTIDIGITATORS.

"Brother Forster and wife visited Terre Haute prior to their European trip, and were fully convinced of the fraudulent character of the manifestations. He says that both himself and wife were so effected with grief to see the cause of Spiritualism thus basely prostituted, that they wept bitter tears. Both Mr. and Mrs. Forster say that the Journal's exposition of the concern accords with their expe-

Brother Forster and wife were here February 6, 1876. Unfortunately, at their seance, a conspiracy was developed to expose Mrs. Stewart, which resulted in producing inharmony. They attended some three seances, which, partly because of that inharmony, did not come up to the usual manifestations. If Brother Forster made the statements, as above reported, we can only say that he and his amiable wife may yet live to regret the hasty, premature and unjust report. We expect before Bundy realizes that his friends sold him out when he was induced to publish the tirade against Mrs. Stewart, that Wm. Emmette Coleman and other medium haters, will come to the surface through the columns of the R. P. Journal. It may be interesting, however, to Bundy and his co worker., to know that the seances will continue and the demonstrations produced through Anna Stewart and Laura Morgan will ever sustain us against their machinations.

ALLEN PENCE, JAMES HOOK. Committee. SAMUEL CONNOR. Terre Haute, Oct. 6th, 1879."

Mrs James A. Bliss in New York.

Editor Mind and Matter.

DEAR SIR :- It is now the third week of Mrs. C. B. Bliss' sojourn in our midst, where she is holding at 207 East 62d street, a series of the most successful materializing seances ever held here—in this

So far, her short stay-here has done more for our cause among skeptics and wavering minds than any other worker in the field. Her seances are attended by the elite of the Spiritual community of the Metropolis, the unanimous verdict of which is, that her mate rializations are undoubtedly the best seen nere. Some of them are beautiful beyond description, as those will long remember who were present when the sprightly Indian girl "Blue Flower," wove a shawl in the midst of a breathless crowd, every one that could get near her, being asked by her to "take hold." Also Billy the Bootblack showing his feats of strength. Mrs. Smith, an old lady who passed to spirit life at the age of 92, came out of the cabinet and dematerialized before the audience without returning into the cabinet still speaking while she was passing away. Among other beautiful forms is one "Varrony," also an Indian girl. The beauty of her appearance is unsurpassed. She comes with her drapery brilliantly illuminated, and is so graceful in her movements that she seems only to glide about at times. The other evening one of Mrs. Bliss' spirit guides, Capt. Hodges, requested a gentleman present to accompany him on the piano, as he wished to sing the "Star Spangled Banner," and also asked the audience to join him in the chorus, we thought that he intended to sing inside the cabinet, but to our surorise he appeared at the aperture fully materialized. and there with a powerful, manly voice sang the national anthem, as I never heard it sung before. I attended a seance on one of the next evenings, and in addition to Capt. Hodges voice, there was another, female voice, singing inside the cabinet, and during the chorus, a spirit form stepped before the cabinet door and violently waved an American flag. The applause and excitement at the conclusion of this episode I leave you to imagine.

The tests given to visitors by their spirit friends hrough Mrs. Bliss, are so abundant and satisfactory that there are a number of spirit attendants of visitors that can be seen at almost every seance. The attendance is more numerous than at any seances ever held here before, and it is with reluctance that on some evenings many are refused admission, so as not to overcrowd the circle. On one evening last week, seventeen were disappointed. After her first seance she introduced a system of registering the names beforehand, so that those who had secured their seats are sure not to be disappointed even if they come late. When the imited number is full the names are put down for some future seance. She gives only three public seances weekly, all her other days being engaged

for private circles. She may well be pleased with her reception and great success here, and when she returns to her home it will surely be with warm and kindly

feelings for her New York friends. EUGENE JEHL, M. D.